

Golden Jubilee

Archdiocese of Regina



1911 - 1961

OUTLINE HISTORY
of the
Archdiocese of Regina



Written and compiled by
RIGHT REV. FRANK GEREIN

on the occasion of its
GOLDEN JUBILEE YEAR
1961

Dedication

TO THE PIONEERS, PRIESTS,
SISTERS, AND DEVOUT CATHOLICS,
of all nationalities and cultures,
who braved the hardships and dangers
which lurked in these
Western Plains,
whose loyalty to their Catholic heritage,
and whose untold sacrifices,
built in Saskatchewan
A GLORIOUS CHURCH
and
to their sons and daughters
of our day,
THIS COMMEMORATIVE VOLUME
pays tribute and homage
in the name of the

Archdiocese of Regina

Nihil Obstat

P. S. KINLIN, J.C.D.

Censor Deputatus

Imprimatur

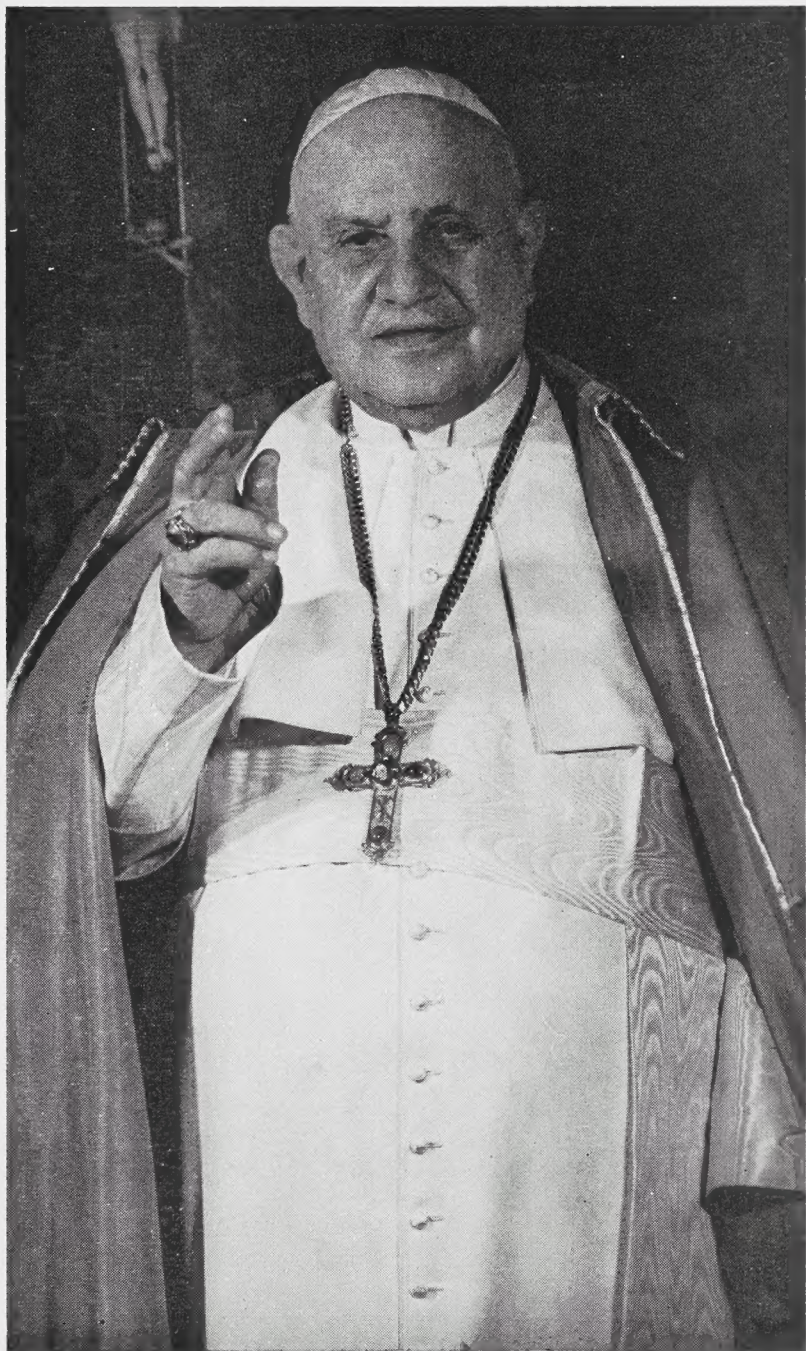
+ M. C. O'NEILL

Archbishop of Regina

Sept. 23, 1961.

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HIS HOLINESS, POPE JOHN XXIII



Most Holy Father

Most Rev. Michael C. O'Neill
Archbishops of Regina,

humbly prostrate at the feet of
Your Holiness, on the occasion of the
Fiftieth Anniversary of the erection of
his Archdiocese, begs a special
Apostolic Blessing
for his clergy, religious and faithful.

*L. Linnus Dominicus Terrague, apostolic prolocutor
Ex Aed. Vaticana. Die 23 Augusti, 1961*

*A. Didacy Terrague
Archbishop of Regina*





HIS EMINENCE, JAMES CHARLES CARDINAL MCGUIGAN
Second Archbishop of Regina
Now Archbishop of Toronto



Archdiocese of Toronto
Chancery Office



Most Reverend Michael C. O'Neill, D. D.,
Archbishop of Regina,
2107 Garnet St.,
Regina, Sask.

Your Grace:

It is with joy that I learned of the commemoration of the Fiftieth Anniversary of the Archdiocese of Regina.

I remember well when I went to Regina, in 1930. I was deeply impressed by the love that the people had for the Founder of the Diocese, His Grace, Archbishop Mathieu, even the people of non-English or French extraction, who then did not know English as well as they do now. They all spoke with deep affection of His Grace, who had started the Diocese and later became its Archbishop. So I am glad to pay a tribute to him because he did a great work in Regina, part of the Diocese of Gravelbourg and part of the Diocese of Saskatoon.

I went to Regina in the Thirties when times were very hard and I have always remembered the immense sacrifices that the priests and people made in that difficult era. I wish to thank them all, whether living or dead, for what they did. As a matter of fact, I do not know, now, how I was able to ask them to do so much.

Of course I knew Archbishop Monahan very well and admired him greatly for the great zeal which he showed in building up the Diocese before your appointment in 1947. This appointment has proved to be a tremendous blessing and I think the Diocese has flourished as perhaps never before under the kindness and good management of yourself and your clergy.

I join with you and all your priests in giving thanks to God for the blessings bestowed upon Regina Archdiocese. It is one of the best organized and most generous jurisdictions of English speaking Canada. I only hope that God will continue to bless you, personally, and give you many, many fruitful years to labour for the good of the Diocese with the fullest loyalty of the priests and people.

With every kind wish, I am,

Devotedly yours in Christ,

James C. O'Neill
ARCHBISHOP OF TORONTO.

200 Church Street
Toronto, Ontario

August 28, 1961.



MOST REVEREND SEBASTIANO BAGGIO
Apostolic Delegate to Canada



N. 4608

520 Driveway,
O t t a w a , Ont.
August 31st, 1961.

Your Grace,

With your accustomed thoughtfulness, Your Grace was kind enough to offer the humble representative of the Holy See in Canada, the privilege of celebrating the Solemn Pontifical High Mass of thanksgiving on the occasion of the Golden Jubilee of the Archdiocese of Regina.

The fact that circumstances beyond my control prevented me from accepting this enviable invitation has in no way diminished my gratitude for Your Grace's deferential and significant gesture. And though unable to be present, I am united in spirit to Your Grace and to your Eminent Predecessor in the See of Regina, as well as to the Clergy, Religious and Faithful of the Diocese, in the joyful celebrations marking this auspicious anniversary.

A half century of diocesan life may not seem to stand out greatly in those transcending annals of the Catholic Church which can be measured in terms of statistics, material growth and external achievements. However, in the mysterious history whose exploits are written in heaven (cf. Lc. c.X, v. 20), the solicitous presence, the wise government and apostolic zeal that attends the establishment of a Bishop in a new Diocese, represents an immense capital of grace, an essential contribution of incalculable worth to the building of the Mystical Body of Christ and in extending the reign of God over men.

Fifty years ago, there was erected in the heart of the Canadian Prairies a new bastion for the defence of spiritual values - a new refuge for souls; there erupted a fresh torrent of supernatural life; a rich vein of priestly and sacramental ministry was exploited. Is this not a great gift of God that deserves to be remembered and celebrated in joy and gratitude ?

The Liturgical Hymn: "Te Deum Laudamus" ends in a burst of hope:

"In Te Domine speravi, non confunder in aeternum"

"In Thee O Lord have I trusted; let me not be confounded forever".

And so it is, that contemplating the path that has been trod over the past fifty years by the Diocese and subsequent Archdiocese of Regina, and considering the marvellous promise that springs from this happy anniversary milestone, our hearts are filled with hope and confidence that its future will be ever more brilliant and fruitful.

In union with Your Grace's collaborators and spiritual sons, I wish to extend my warmest and most sincere congratulations, together with the prayerful wish that God's blessing may always accompany the life of this Archdiocese, in the already glorious crown of your years.

His Grace
The Most Rev. M. C. O'Neill, D.D.,
Archbishop of Regina,
REGINA, Sask.


Apostolic Delegate.



MOST REVEREND MICHAEL CORNELIUS O'NEILL
D.D., O.B.E., M.M.
Archbishop of Regina



Chancery Office,
Regina, Sask.,
September 22, 1961.

To the Clergy, Religious and Laity
of the Archdiocese of Regina;

"And Thou shalt sanctify the fiftieth year - for it is the year
of Jubilee" (Levit. XXV, 10)

The Golden Jubilee of the Archdiocese of Regina represents a span of fifty years of growth and development; a saga of zeal, devotion and faith on the part of clergy, religious and faithful. It is a story that sets forth in bold relief the aspirations of a group of many races and tongues who came to find a new home and life in our western prairies and who were firmly convinced that man does not live by bread alone and that without God's help and presence they could do nothing. It is a story of courageous men and women whose faith in this new land enabled them to build what we have inherited. To the pioneers, religious and laity, we pay our tribute and express our gratitude for their sacrifices which kept alive the flame of God's love during those early years.

A Golden Jubilee is also an occasion for rejoicing and thanking God for His goodness and blessings. We shall never be able sufficiently to proclaim the favours which He has granted during these years nor for His bounties overflowing with consolation and happiness. We invite you to join us in thanking Him and are anxious that one of the fruits of the Jubilee will be a striving for a better and holier way of life.

Seriously minded men of today are gravely disturbed with the modern trend away from God's laws in what pertains to the very essentials of social order and of the observance of the moral code in public and private life. We should seize the opportunity to turn our thoughts Godward through Christ, the Saviour of the world.

We are greatly indebted to our Vicar General, Monsignor Gerein, who although labouring under the handicaps of time and pastoral duties, prepared this brief history of the Archdiocese. It provides tangible evidence that we have every right to be proud of our history and face the future in a spirit of confidence.

Our generation has received a great inheritance. May we be found worthy successors to our ancestors' virtues.

+ M. Connelley
Archbishop of Regina.

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ACKNOWLEDGEMENTS

Three months ago, at the request of the Most Reverend M. C. O'Neill, D.D., Archbishop of Regina, the writer undertook to compile and write this abbreviated history to commemorate the highlights, to pay tribute to our Catholic pioneers, and to depict the growth of the Church in the Archdiocese of Regina.

To make this volume as authoritative as possible, thousands of pages of historical data, submitted by priests, institutions, Religious Congregations and organizations, had to be examined, studied and summarized. This mass of historical information was filed in the Archdiocesan Archives and is the basis of the facts assembled in this book.

In addition, the following reference works were consulted: *Saskatchewan*, by Jim Wright (1955); *Catholic Church in Western Canada*, by Rev. A. G. Morice, O.M.I. (1910); *History of Saskatchewan*, by N. F. Black (1913); *Regina*, by Earl G. Drake (1955); *Fifty Golden Years*, by Very Rev. P. Windschiel, O.S.B. (1953); *St. Joseph's Kolonie*, by Oblate Fathers (1930); various published histories of parishes, and countless other records in *Le Canada Ecclesiastique* and in my own files.

In the winnowing and condensing of all this material, invaluable counsel and help was given by His Grace, Archbishop O'Neill, by our Chancellor, Very Rev. P. S. Kinlin, by Msgr. P. Santha, by Mr. J. P. Miller, Mrs. Fred Drake, Mr. Wm. Argan, and Fathers J. Athol Murray, A. J. Gocki, H. Poirier, and by many others, too numerous to mention.

But to all, as well as to the printers who were unsparing in time, work and advice, the writer is indebted and expresses deep gratitude. To all who submitted documents, pictures, synoptic histories, and other useful information we also express our appreciation. Finally, to all who assisted and encouraged the writer in this difficult task, which had to be completed within a few brief weeks and amid the distractions of other responsibilities, — to all we are deeply grateful.

FRANK GEREIN,

Regina, Sept. 23, 1961.

SANCTUARY



HOLY ROSARY CATHEDRAL
Regina, Sask.

Chapter I

EARLY SASKATCHEWAN

The History of the Catholic Church in Saskatchewan goes back far more than 100 years—back to the earliest explorers of these Western Plains. Long before any stable civil government was established here, missionaries had traversed these prairies and set up outposts which were to become future cities and episcopal sees. Everywhere in Western Canada, the Church was in the forefront always—marching side by side with explorers and settlers—seeking the nomadic Indians—always teaching, healing, building, pacifying and ministering to pioneers as well as to natives in these expansive regions.

Any history of the West is distorted and incomplete if it ignores the role which the Catholic Church played in its growth and development. No institution contributed more—and under more difficult conditions—to the civilization and organization of all our Western Provinces than the Catholic Church. Catholic missionaries were the trusted confidants of the pagan Indians and the Metis as well as the trustworthy counsellors of Fur Company Factors, delegated Governors and the highly respected Mounted Police. All turned to them for advice and sought their cooperation.

This brief history will endeavour to tell the story of the Church in Saskatchewan. It will try to record the invaluable contribution of the Church to the rise and transformation of these western prairies into the well organized and developed Province of our day. It will gather a mass of information from many sources, published and unpublished, to preserve it from oblivion for the benefit of future generations. It must record the exploits of countless nameless men as well as brief biographical sketches of those who carried and planted the Cross in this territory. Limitations of time and space will restrict us to a mere outline of a glorious—and generally peaceful—history of the Church in Saskatchewan, but it is our hope that it may provide future students and research scholars with a historical skeleton to which their industry and scholarship may give life.

Hudson's Bay Company

Saskatchewan became a Province in 1905. Prior to that it was known as a part of the Northwest Territories, or, earlier still, of Rupert's Land, in tribute to Prince Rupert, cousin of

King Charles II, under whose patronage two Frenchmen, Mesart Chouart de Groseilliers and his brother-in-law Pierre Esprit Radisson, explored the Hudson's Bay region. These two Catholic adventurers, by their initiative and bravery, penetrated into James Bay where they built the first British fort in North Central America, calling it Fort Charles, in 1669.

When they returned to England in June, 1669, a most liberal Royal Charter was issued by Charles II in May, 1670, establishing the Hudson's Bay Company. It was organized through the initiative of Radisson, and its first governor was Prince Rupert, Duke of Cumberland. As time passed, it established trading posts throughout the Canadian North West, and for 200 years vindicated its rights as rooted in its Charter, sometimes through bloodshed, against rival traders—especially those from French Canada. The motives of this enterprise were commercial, mercenary and patriotic; but no religious incentive appears in its records. The Company however did establish the first—if primitive—civil administration in this vast region. It did strive to bring order and some elementary government to Western Canada.

It was from one of these trading posts, Fort Nelson, that the first explorer to see the Saskatchewan River set out in 1690. He was Henry Kellsey, and he was sent by the Hudson's Bay Company to visit the Indians in the Interior and to solicit their trade. He penetrated into Saskatchewan as far as the present Humboldt town.

First Catholics in Saskatchewan

The first real explorer of Saskatchewan was a French Catholic, Pierre Gaultier de Varennes de la Vérendrye. Born in Eastern Canada in 1686, he obtained from Governor Beauharnois a monopoly of the fur trade in the region he would explore. He therefore combined two objectives; fur trade and exploration. But aside from dreams of profits, he also had a more exalted motive: the conversion of the Indians. It is this which Governor Beauharnois stressed in his letter to the Minister in France when soliciting this favour for de la Vérendrye. He wrote: "I add one (motive) which will no doubt be of great weight with a minister who has, like you, so much at heart the preaching of the Gospel to the numerous nations who have not yet heard of Jesus Christ. It is that, on the way, it shall be possible to take measures to prepare throughout these vast regions, establishments useful to religion."

In June, 1731, La Vérendrye set out from Montreal. He was accompanied by three of his four heroic sons, Jean, Pierre

and François, aged respectively 18, 17 and 16 years, as well as by a missionary, Father Charles Michel Messaiger, S.J., and about 45 voyagers. Father Jean Pierre Aulneau, S.J., arrived and joined the expedition at Fort St. Charles on the Lake of the Woods in the fall of 1735 replacing Father Messaiger who returned to the East. Only a few months later, on June 8, 1736, Father Aulneau and 20 members of the expedition were martyred by a band of Sioux Indians on Massacre Island. Between 1740 and 1749, the year of his death, Pierre de la Vérendrye or his sons made repeated excursions into the West, several times sailing up the Saskatchewan River, penetrating as far as The Forks in 1749.

Difficulties

Incredible difficulties and dangers lurked in the path of these earliest explorers and missionaries. First was the vast, uncharted territory extending 1,000 miles and more from the Lake of the Woods. Much of this was endless, pathless prairie. Sections of it were covered with bush or trackless forests. And beyond, lay the brooding and forbidding mountains. Few large rivers there were to facilitate travel. The long and bitter winters with driving blizzards of snow, the torturing mosquitoes and other insects in the searing heat of the summer—these made travel and exploration difficult and hazardous.

Another drawback was the native Indian with his own customs and culture. The Indians were pagans, with the basest pagan vices and morals. But they were not without certain prominent natural virtues, such as generosity, dignity and courtesy. Their civilization was exceedingly primitive. They lived in dirt and squalor. Compelled no doubt by necessity, they led a nomadic life—wandering and moving with the herds of animals upon which they depended for food.

In the Saskatchewan area, it is generally accepted that there were three principal language groups of Indians when the first explorers came. In the forests of the North lived the Athabaskan language group. Further South, in Central Saskatchewan, along the forest-flanked Saskatchewan River were the Crees. Most of these have since been converted to the Catholic Faith. In the extreme South and South East and along the Southern Boundary dwelled the Sioux and Assiniboine. No one can say how many there were in any of these linguistic groups, but one estimate—possibly too high—of 60,000 Crees seems reasonable. The wholesale reduction of this indigenous Indian population was caused by epidemics

and the disappearance of buffalo and other game upon which they had so long depended for subsistence.

So great were the difficulties which faced the early missionaries that Bishop Grandin laments in one of his letters, that of the first eight Oblate Priests who came to Western Canada, only two died natural deaths. The others were either frozen, drowned or murdered by the Indians. Father Faraud writes of one journey, when he ran short of food and had to subsist for three days on wild berries and bird's eggs.

But the sufferings, sacrifices, courage and heroism of these early missionaries were rewarded. As everywhere, the blood of martyrs is the seed of Faith. The missionaries followed the wandering bands, tamed and civilized them, and eventually got them to settle in more stable settlements and to learn to cultivate the soil. Many became converts and these soon rivalled the spirit of the First Christians by their piety and zeal for the Faith.

Another element entered into the social development of the territories soon after the arrival of the missionaries. This was the Halfbreed or Metis element. These were the descendants of servants of the early French explorers who had contracted marriage with the natives. Such alliances seem to have occurred as early as 1775. The Voyageurs, with such Halfbreed families, remained in their adopted Western country and helped notably in propagating the Christian Faith, not only in their own Halfbreed families, but among the native Indians as well. As time went on and more of the early Fur Traders married native women, the Halfbreed element in Manitoba and Saskatchewan became quite numerous. And having a deeper veneer of civilization, this element soon assumed leadership of both Indians and Metis and struggled to assert and vindicate their rights.

Fur Trade Era (1670 - 1870)

We have already noted the establishment of the Hudson's Bay Company in 1670 through a Charter which gave the Company a fur trade monopoly throughout Western Canada. However, La Vérendrye and his successors from French Canada soon began to dispute this monopoly. Montreal fur traders began to flock into the West, introducing intoxicants and fearful disorders, murders, rapes, robberies and assaults as a result. Competition with the Hudson's Bay Company became keen. Finally, to cope successfully with the Hudson's Bay Company, the Montreal merchants Benjamin and Joseph Frobisher with Simon McTavish, formed a partnership in

1784 and founded the Northwest Fur Trading Company. To end further rivalry among the Montreal-based companies, the Northwest Company was formed in 1804—a union of the major Eastern companies.

In virtual self defense against the energetic enterprise of the French Canadian traders who quickly established trading posts throughout the West, the Hudson's Bay Company also began to erect forts and trading centres. Thus, as an example, the Hudson's Bay Company, under Samuel Hearne, established Cumberland House on Cumberland Lake in 1774—the first permanent settlement in Saskatchewan. In 1775-76, another Hudson's Bay Company post was established at Ile a la Crosse.

So intense became the rivalry between the Hudson's Bay Company and the Northwest Company that a virtual state of war existed. To end the intolerable situation, a merger of the two rivals was effected in 1821 through the diplomatic skill of Sir George Simpson, Hudson's Bay Company Governor, but the older name of the Hudson's Bay Company was retained. Now came a period of relative peace. However, many former employees were dismissed. Many settled with their native wives and children in the Red River valley and elsewhere. So developed a Metis problem for the future.

As early as 1822, the Hudson's Bay Company proposed plans for a system of administration and law which won government approval. Relative order was brought into the West after 1821, in considerable part because of the influence of the missionaries who were often assisted by the Hudson's Bay Company in the establishment of missions—both Catholic and Protestant.

It was during the early 1800's that a host of Catholic traders established themselves in the West. In 1812 the Earl of Selkirk founded the Red River Colony from which the first settlements of Saskatchewan were to come.

Since the French traders and many of Lord Selkirk's colonists were Catholic, at least three priests came West before 1812, though they remained only a short time. They were Fathers C. G. Coquart, Jean Baptiste de la Marinie and Charles Bourke. However, in 1818, Bishop Plessis sent Fathers J. N. Provencher and J. N. S. Dumoulin to the Red River Colony. The former was named Vicar General and in 1819 visited the Qu'Appelle Valley where he baptized 40 Catholic children.

After his consecration on May 12, 1822, Bishop Provencher was tireless in his missionary travels throughout

the West. The following year he founded St. Boniface College, though there were only two students at the time. He obtained the help of several heroic priests who were to share his fruitful labours. Notable were Fathers G. A. Belcourt, J. B. Thibeault, and especially Father J. E. Darveau, who was martyred by the Indians in 1844.

This same year, four Grey Nuns answered the appeal of Bishop Provencher and came to St. Boniface. But an overshadowing event was the arrival of the Oblates of Mary Immaculate in 1845. Among the first of this contingent was Alexander Antonin Taché who was named co-adjutor to Bishop Provencher in 1850, and succeeded him as Bishop of St. Boniface in 1853.

First Mission Centre in Saskatchewan

During the next 25 years a steady stream of missionary priests came into the West. Most of these were Oblate Fathers. Among them were Fathers M. M. Thibeault, Grandin, LaFleche, Lacombe, Faraud, Grollier, Tissot, Végreville, Rémas, Bourassa, and many others. It was during this period, under the inspiration of these devoted priests, that the missions of Saskatchewan began to develop.

In 1852, the first mission centre in the Province was opened at Ile a la Crosse and four years later a convent was established there. About this time too, at Lac la Biche, Fathers Maisonneuve and Tissot cleared and cultivated considerable



FIRST INDIAN SCHOOL, *Lebreton*
(built 1884, enlarged 1893, burned 1904)

land, erected several buildings, and opened a wagon road to give access to the South country—the first road in this vast region. At the same time, in the far north at Lake Athabaska, Fathers Grolliers, Grandin, and Faraud, devoted their evenings to books in the Indian tongue.

The progress of the Church was rapid, particularly after the appointment of Bishop Grandin as coadjutor of St. Boniface in 1857. In 1865 the Qu'Appelle Mission (now Lebreton) was founded by Father Ritchot and two years later Father Decorby took up residence there. About the same time Bishop Grandin was made Vicar of the Saskatchewan Missions with residence at Ile a la Crosse. However, when fire destroyed his residence and all connected buildings there in 1867, he moved his residence to St. Albert, Alberta.

In 1870 Father Lestanc came to care for the Halfbreeds on the prairies before going to St. Albert in 1874. Thus, by 1870, when this preparatory era ended, there were already four Catholic Bishops in the West (Taché, Grandin, Faraud and Clut) as well as five secular priests, 32 Oblate Fathers and 20 Lay Brothers. Besides, the Sisters of Charity (Grey Nuns) arrived at Ile a la Crosse in 1860 from St. Boniface after 67 days of travel during which they endured incredible hardships and accidents. By 1870 these Sisters had opened seven institutions to care for the sick, the aged and orphans, and for the instruction of the children.

Thus, the entire early history of Western Canada is synonymous with the History of the Catholic Church. An intense love of the Faith, a burning zeal for souls, entirely selfless courage spurred these early French missionaries to risk their lives for the extension of God's Kingdom. They traversed the vast expanse of fertile plains which lie west of the Great Lakes. Hardly an Indian village or tribe but first met the White man in the person of a Catholic priest. Before any explorer, adventurer or trader found a lake or a river, a black-robed missionary had almost always preceded and raised the Cross. It was these heroic heralds of Christ who carried Christian civilization into the Western wilds. Only in their wake came the traders, the adventurers, the soldiers and the settlers. Even Bancroft wrote "Not a cape was turned, not a river entered, but a Jesuit led the way".

Such was the dawn of religion and civilization in Western Canada before the Confederation of 1867. In the rapid transformation of the West, the Church played no ignoble role, as any honest historian must acknowledge. The missionary's task was an arduous one. He converted the native Indian, tamed

and pacified him; he ministered to the Halfbreeds, championed their rights while striving to moderate their impulsive and half-wild dreams; he ministered to the Faithful Whites who ventured into the still unknown and uncharted West. Indeed, hardly had a priest found a home on the plains, when he already planned schools, built churches, and founded parishes.

Territorial Era (1870 - 1905)

Following prolonged negotiations, the British North America Act was passed by the British Parliament in 1866 and as a result the Dominion of Canada came into existence on July 1, 1867. All the territory West of the Great Lakes, however, was still to remain under the administration of the Hudson's Bay Company. It was generally recognized that this Company, preoccupied with the fur trade, was incapable of establishing effective government over any very extensive settled area.

In deference to sporadic dissatisfaction and agitation among the colonists in this vast territory, and on the recommendation of the Imperial Government, the British Parliament, in 1868, passed an Act whereby the Imperial Government would accept the transfer of this territory from the Hudson's Bay Company together with the Company's exclusive trading rights. The new Canadian Parliament accepted the proposed arrangement in June, 1869, and then made temporary provision for the effective administration of this Western area and named it the Northwest Territories. On June 23, 1870, the transfer became effective, and a new era for the West began.

However, because no specific guarantee of Land Titles was given by either London or Ottawa, a new source of irritation was provided, and this eventuated in both Metis trouble in Manitoba and in the Riel Rebellion in Saskatchewan.

In the same year, 1870, Manitoba became an autonomous Province. Many disgruntled Halfbreeds now trekked westward and settled along the Saskatchewan River, in the Duck Lake, Batoche and St. Laurent area. A few also established new homes for their families in the Qu'Appelle Valley and in the Willow Bunch area.

So began a new era in what is now the Province of Saskatchewan. The gradual preparation of this portion of the West for self-government now began. In 1870 the population was still mainly Indian and Halfbreed, but already settlers were arriving from Europe and from the East. Tragically,

however, thousands died in the devastating smallpox epidemic of 1870. The harassed missionaries toiled night and day to alleviate the suffering and to bury the dead.

When finally, after 1870, the Canadian Government began to bring law and order into the West, it was to the emissaries of the Church, to the heroic missionaries, that it turned for guidance and assistance. For no one, not even the respected Royal Northwest Mounted Police, knew better than the missionaries the conditions necessary for a sound civil administration.

In 1873 the Northwest Council was appointed and the following year the Royal Northwest Mounted Police was established as the first instruments to assure law and order in the West. Battleford was the seat of government until 1883, when it was transferred to Regina which then had a population of about 500 souls. This same year, Father St. Germaine seems to have offered the first Holy Mass at Regina.

It should be of interest to mention here two outstanding Catholic laymen who served with great distinction during this territorial era. The Honourable Joseph Royal was Lieutenant-Governor of the Northwest Territories for five years (1888-1893) and opened the first Legislative Assembly at Regina on December 11, 1888.

Even more eminent was the service of Honourable Amédée E. Forget, who came West in 1876 as clerk of the N. W. Council and then became Assistant Commissioner of Indian Affairs in 1888. In 1895 he was appointed Indian Commissioner and at the same time was associated with Mr. Justice Richardson in the consolidation of the Ordinances of the Northwest Council. Finally, in 1898, he was appointed Lieutenant-Governor of the Northwest Territories, a position he held until 1905 when he became the first Lieutenant-Governor of the new Province of Saskatchewan. This office he held until 1910. A memorial window in the Holy Rosary Cathedral at Regina pays tribute to his memory.

Early in this era the Canadian Government began to assert its authority. To control the epidemic of 1870, a Board of Health was set up, composed mostly of missionaries. It also elicited the assistance of the missionaries, such as the forceful Father A. André, in its efforts to give stability to the early Metis settlements. In 1869, for instance, Father André visited Duck Lake and subsequently established the mission of St. Laurent nearby. In 1879, Bishop Taché, later called the "Saviour of Western Canada", sent 40 families of French

Canadian Metis to the Coulee Chapelle, about 30 miles from the present site of the village of St. Victor.

Transitional Period

This transitional period was of vital importance for the foundation of sound government. It is therefore important to note how fully the Church cooperated with the successive civil administrations, viz., the *Northwest Council* (1873) and the *Northwest Legislative Assembly* of 22 members which the Canadian Parliament established in 1888, when it also appointed Hon. Joseph Royal to replace Governor Dewdney. Few men were better informed on these territories than the missionaries and thus their counsel and services were supremely valuable. This was particularly true, as we shall see, in educational matters.

At Regina, through the efforts of two energetic Catholic merchants, Charles McCusker and Pascal Bonneau, over \$1,000 was raised and a first Catholic Church was built at the corner of the present 12th Avenue and Cornwall Street. Its outstanding feature was a 300 pound bell—the first in Regina. The new church was dedicated and blessed on August 3, 1884, by Archbishop Taché, O.M.I., and placed under the cure of Father L. N. L'Arche. Other early settlements of Catholic colonists were



FIRST ST. MARY'S CHURCH AND SCHOOL IN REGINA.
Church built in 1884 (corner Cornwall St. & 12th Ave.)
Separate School opened about 1900.

established at Balgonie in 1885 for a group of German Russian settlers and at Langenburg in 1886 for another group of German pioneers. At Regina, successive pastors during this period were: Fathers L. N. L'Arche (1883-1885), Joseph McCarthy, O.M.I., (1885-1886), Damian Gratton (1886-1891), J. A. Caron (1891-1894), J. Sinnett (1894-1895), J. E. Zerbach (1895-1897), A. J. Van Heertum, O.Praem., (1900-1903), and Augustine Suffa, O.M.I., (1903-1918).

The most tragic event of this period was the Riel Rebellion. The priests were all aware of the grievous discontent among the Metis and full of sympathy for them. They were anxious however to avoid a repetition of the Riel-led uprising in Manitoba in 1870—for they were conscious that this had been attributed to the Roman Catholic Church by some sections of Protestant Ontario. Hence the priests counselled moderation and peace, but the excitable Metis followed the impulsive leadership of Louis Riel and resorted to violence. After the suppression of the insurrection, Riel was tried at Regina and hanged there on November 16, 1885. Father André sang the Mass for the Dead over his remains, and he was buried in a grave beside the altar to protect the body from desecration. There the body of Louis Riel remained, guarded by Pascal Bonneau, until violent feeling had subsided, and it was possible to exhume and bring it to St. Boniface where it was re-interred and marked by a monument.

In 1875 Brother Alexis Reynard, O.M.I., was assassinated by the Indians. Fathers Fafard and Marchand were shot to death and Father Moulin was wounded in the Riel Rebellion. Fathers Végreville, Fourmont, Touze and Moulin as well as the nuns of St. Laurent were held prisoners at Batoche by the rebels. Fathers Cochin, Legoff and Scollen were prisoners of the Indians.

Poor as was the Church, she lost seven churches and missionary establishments in the disastrous insurrection of 1885. Yet, when order was restored, the Catholic missionaries did everything possible to mitigate the punishment of the rebels.

Another tragedy which shocked the small Regina in early March, 1891, was the death of popular young Father Damian Gratton. Returning by sleigh from Wood Mountain where he had visited a small settlement, because of heavy newly fallen snow his team of horses and driver became exhausted. Although a frail man, Father Gratton attempted to cover the last 25 miles to Regina by snowshoe, but became lost and succumbed to an over-taxed heart. He was buried near the little church while all Regina mourned. When the Regina Separate

School District was organized in 1899, it took the name of Father Gratton in grateful memory of a heroic priest.

In 1883, the Hon. Frank Oliver's "Bill for the Organization of Public and Separate School Districts in the N. W. Territories" was passed. This marks the establishment of the N. W. School System which began to function in 1886 when the necessary funds were first provided.



REV. JOSEPH HUGONARD, O.M.I.
*Founder and First Principal:
Indian School, Lebret*

Father Lacombe was a member of the Territorial Board of Education until it was abolished in 1892. Of 11 school inspectors, five were Catholic, viz., Fathers Lebret, Lestanc and Andre, and Messrs. Costello and Richard. Father Hugonard was one of the two members of the Board of Examiners. In 1887 Mr. Albert Betournay was appointed Inspector of Catholic Schools and stationed at Regina.

A revision in 1892 set up a new Board of Education and its inspectors were to inspect all schools under one system, whether Catholic or Protestant. At the same time a Council of Public Instruction was organized on which two members were Catholic, viz.,

Messrs. C. B. Rouleau and A. E. Forget.

It was inevitable that the hotly disputed Manitoba School question should find an echo in Saskatchewan. Thus in 1892, the Hon. W. G. Haultain introduced before the Legislative Assembly new school legislation calling for non-sectarian schools. To Catholics this was more vicious than the Manitoba laws, and the Catholics of Saskatchewan, led by Archbishop Taché and such highly esteemed missionaries as Bishop Pascal and Fathers Lacombe and Hugonard, stoutly opposed this legislation and pleaded for control of their own schools and for the right to establish separate schools. That their battle was not in vain is proved by the incorporation of this principle into the Autonomy Act when Saskatchewan became a province in 1905.

Progress of the Church

While the civil administration was crystalizing during this period, the Church was also making phenomenal progress. In 1878 Father Joseph Hugonard, O.M.I., came to Lebret and in 1884 he became the first principal of the new Indian Industrial School which three Grey Nuns had opened there. For 30 years he toiled and developed a system of Indian Education which has been widely acclaimed and accepted.

About 1894 began a flood of immigration which rapidly transformed the entire West, and countless new settlements were founded. Among those within the present Archdiocese of Regina, we note especially:

Balgonie, 1894; Estevan, 1903; Forget, 1899; Marieval, 1897; Lestock, 1897; Cantal, 1899; Bellegarde, 1897; Wauchope, 1903; Storthoaks, 1902; Maryland and Lampman, 1905; Wolseley, 1888; Montmartre, 1903; Qu'Appelle, 1888; Kaposvar, 1888; Stockholm, 1903; Spring Valley, 1903; Esterhazy, 1886; St. Andrew's, 1888; St. Philippe, 1895; St. Hubert, 1890; Yorkton, 1904; Rama and Dobrowody, 1904; Vibank, 1904, and Weyburn, 1905.

In this tide of immigration also came a strong contingent of priests. These travelled ceaselessly over the prairies to visit nascent communities. They inspired the Faithful with endurance amid incredible hardships and they launched a building program which resulted in the erection of hundreds of mission churches and rectories.

Vast distances between the new colonies, lack of roads and means of travel, want of accommodation, the severity of



ST. RAPHAEL CHURCH, Cantal (built about 1898).

At right: Rectory, now convent. Typical of early pioneer churches.

winter cold and summer heat, clouds of mosquitoes and insects, the terror of prairie fires—these and numberless other difficulties tested the temper and zeal of the missionaries. But despite every obstacle, the colonists came and erected primitive homes—often mere sod huts—and helped the priests lay the foundations of a growing Church.

Vicariate Apostolic

This growth was evidenced by the erection of a Vicariate Apostolic at Prince Albert in 1890 and the appointment of Bishop Albert Pascal, O.M.I., as the first Vicar Apostolic of Saskatchewan the following year. A Cathedral was built at Prince Albert immediately, and it was blessed on March 17, 1893. In 1907, in view of the steady growth of the Church, the Vicariate became a diocese.

On June 22, 1894, enfeebled by almost 50 years of tireless toil and travel, overwhelmed by the care of this explosive progress of the Church, and heartbroken by the anxiety and disappointments consequent upon the school controversy, the great and revered Archbishop Taché, O.M.I., died. When he died, according to Father Morice, Saskatchewan had one bishop, one secular and 17 Oblate Fathers, seven Oblate Brothers as well as one house of the Grey Nuns and another of the Faithful Companions of Jesus, and some 7,000 Catholics.

He was succeeded the following year by another veteran missionary, the zealous Archbishop Louis Philippe Adéard Langevin, O.M.I. Carrying on in the tradition of his eminent predecessors, and adapting himself and the Church to the new conditions which emerged with the growing population, he laid those solid foundations upon which a new Western hierarchy would be built after 1910.

Statistics of Progress

An understanding of the rapid transformation of the vast, unpeopled Saskatchewan plains of 1870 into the progressive communities and organized, orderly civil and religious administration of 1905 can perhaps best be had through a study of a few statistics.

Norman Fergus Black, in his "History of Saskatchewan", informs us that in 20 years, between 1884 and 1905, a total of 1,360 school districts were erected. Of these 16 were Catholic and two Protestant separate schools.

Saskatchewan's first census in 1901 listed a population of 91,279, of whom 20 per cent were Catholic. Ten years later,

BLESSING OF CHURCH AT QU'APPELLE, ON NOVEMBER 27, 1907



SEATED—Rev. H. A. Benoît, Pastor; Archbishop Langevin, O.M.I.; Mr. Benoît, Father of the pastor.

STANDING (L. to R.)—Rev. A. M. Ferland, (layman—unknown); Rev. J. Gaire; Chas. Maillard; J. A. Theriault; F. Woodcutter; D. Gillies; Nap. Poirier; J. Bonin, O.M.I.; H. Kugener; H. Lacoste, O.M.I.; J. Hugonard, O.M.I.; A. Suffa, O.M.I.; Fr. A. Lemieux; J. J. Schelbert; A. J. Janssen; P. Schorr.

the census listed 492,432 of whom 90,092 were Catholic. According to the "Canada Ecclesiastique", the number of priests in the province had increased to 140 in 1911 when Bishop Mathieu came to Regina.

As the problems of administration became more complex and the cry for control of its own revenues more insistent, the Federal Government passed the Saskatchewan Act whereby the province was given its autonomous status. It went into effect on September 1, 1905, bringing to an end the transition from its territorial status. Five years later, the Holy See took cognizance of the marvellous progress of the Church in Saskatchewan, erected a new diocese at Regina, and, in 1915, set up the Ecclesiastical Province of Regina.



FIRST GREY NUN'S HOSPITAL
called "Regina Hospital" (1907)

Chapter II

ARCHDIOCESE OF REGINA

(1910 - 1961)

Into the first 50 years of existence of the Archdiocese of Regina are crowded events which would normally retard all development. The Regina Cyclone on June 30, 1912, caused damage running into millions and left 25 persons dead, 200 injured, and 2,500 homeless. Coming so soon after the erection of the diocese, it made the burden of organizing the new jurisdiction much heavier. Then came the First World War (1914-1919), next a decade of drought and world-wide depression (1930-1940), and finally the Second World War (1939-1945). These events had an undoubted effect upon the development of both the Church and the State.

Bigotry and anti-Catholic agitation was never very pronounced in Saskatchewan. Rather, the development of the West and the growth of the Church was generally characterized by tolerance and good will. Indeed, in many instances, there was laudable cooperation and even mutual support between Catholics and non-Catholics. Mention however should be made of the vehement opposition to the establishment of Separate Schools, led in Saskatchewan by the late Hon. F. W. G. Haultain, and in the Canadian Parliament by the Hon. Clifford Sifton, at the beginning of the century. Another, and transient, phenomenon of intolerance was the brief appearance in 1927 of the Ku Klux Klan with its anti-Catholic, anti-French, anti-foreign immigration, anti-Jewish and anti-Negro doctrines. But this movement was by no means typical of or acceptable to Western Canadians, so that it gradually disappeared after the 1929 election in which it had played an ignoble role.

Bitterness did erupt on rare occasions, as for instance in the School Trustee Convention at Saskatoon in 1918 when Father Sinnett was ejected from the meeting Hall or in some political circles where Catholics sometimes felt the bitterness of discrimination. During the First World War some antagonism to citizens of German extraction occurred in a few isolated cases. And since Catholics in Saskatchewan during its earlier days were mostly of French or foreign extraction yet loyally gave their sons to the military services, and to death on the battlefield—these people keenly felt and resented suspicion or

aspersions cast upon their loyalty. In general, however, these scattered expressions of intolerance were rare and exceptional.

Harmony, tolerance and cooperation were needed to develop this new country—and these virtues expressed themselves in manifold ways throughout the province to the benefit of both Church and State. The successive Bishops in the See of Regina and in its Suffragan Sees were tireless, emulating the benignant and beneficent example of Archbishop Mathieu, in promoting good will and thus building a Christian atmosphere in the emerging nation. The rights of Catholic and French minorities in the schools—particularly on the secondary level—these were almost the only matters of contention and controversy throughout these 50 years.

All these obstacles notwithstanding, the momentum of progress has continued uninterrupted throughout these years. The following notable events and facts also fall within the interval between 1905 and 1910. The Grey Nuns' Hospital—a 16 patient sanatorium type institution—was opened at Regina by the Sisters of Charity on Angus Street in June, 1907. Five years later the Sisters built the first three storey section of the present modern hospital on Dewdney Avenue, where its expansion to its present 530 bed capacity, with a staff of over 800, has continued steadily through the years.

In other fields too, Catholics began to assert themselves. For instance, Mr. Thomas Molloy, later Deputy Minister of Labour, and energetic promoter of the Credit Union movement, was the first president of the Trades and Labour Council in 1906. Mrs. R. Rimmer was president and founder, in 1907, of the Regina Women's Musical Club. On June 16, 1907, the Regina Council of the Knights of Columbus was organized.

Those were stirring days for Regina and Saskatchewan—when legitimate boasts sometimes were exaggerated. The Catholic element here too shared in the optimism and progress. Even the well-known Gaspard Beaupré of Willow Bunch (height: 7 feet 7 inches; weight 310 pounds) was pointed out to Easterners as “the sort of man we are raising in the West”.

Archdiocese Erected

“On March 4, 1910, the diocese of Regina was erected as a Suffragan See of the Archdiocese of St. Boniface. It comprised all the territory east and west between the provincial boundaries of Manitoba and Alberta, south to the United States border, and bounded on the north by a line between

MAP OF
ECCLESIASTICAL PROVINCE
OF REGINA

PROVINCE OF SASKATCHEWAN

DIOCESE OF
PRINCE ALBERT

●
PRINCE ALBERT

DIOCESE OF
SASKATOON

●
SASKATOON

ABBACY OF
MUNSTER

●
MUNSTER

ARCHDIOCESE

●
REGINA

OF

DIOCESE OF
GRAVELBOURG

●
GRAVELBOURG

REGINA

townships 30 and 31—about one-half of the Province. The Catholic population was approximately 50,000 ministered to by 30 diocesan and 43 religious priests. At the time there were 72 sisters engaged in hospital and educational work.” (Archbishop O’Neill, Pastoral, Jan. 16, 1961).

“For a variety of reasons no appointment to the newly erected See was made until July 21, 1911, when His Excellency, the Most Reverend Olivier Elzear Mathieu, Rector of the University of Laval, Quebec, was nominated to the position. Bishop Mathieu was consecrated in Quebec on November 11th of the



HOLY ROSARY CATHEDRAL, *Regina*.

same year and officially installed as Bishop of Regina on November 23rd. Hence, the year 1961 is fittingly celebrated as the jubilee year." (Pastoral).

Regina was stirred by the coming of the learned and distinguished Monseigneur Mathieu and Catholics welcomed him proudly. The year 1913 became a banner year for Regina when its new and impressive Holy Rosary Cathedral was dedicated on the second anniversary of Bishop Mathieu's arrival.

So rapid was the development of the Church in Saskatchewan that Pope Benedict XV, on December 4, 1915, raised Regina to the dignity of an Archdiocese and erected the Metropolitan Province of Regina, assigning to it one suffragan diocese—that of Prince Albert. Bishop Mathieu accordingly became the first Archbishop of Regina. In 1921 St. Peter's Abbey at Muenster was made an Abbey Nullius and thus became its second Suffragan.

In 1930 a third suffragan See was assigned to the Archdiocese when the Diocese of Gravelbourg was erected by the subtraction of the south western portion of the Archdiocese. The first Ordinary of the new diocese was Bishop J. M. R. Villeneuve, O.M.I.

Lastly, in 1933, the Holy Father decreed the erection of still another diocese at Saskatoon as a fourth suffragan See of Regina. The territory committed to the new diocese had previously been administered in part by Regina and in part by Prince Albert-Saskatoon. Bishop Gerald Murray, C.S.S.R. was appointed first Bishop of Saskatoon.

Thus, within the short space of 25 years, the ecclesiastical province of Regina became the most populous in the West, having four suffragans and extending over the entire civil province. The erection of these new dioceses entailed a corresponding reduction of the territory immediately subject to the Archbishop of Regina. Hence the Archdiocese of Regina now comprises the south east quarter of the Province—a territory of about 45,000 square miles. Latin Catholics today number some 85,000, served by 93 diocesan and 82 religious priests, three Brothers and 486 Sisters. (Cf. Pastoral).

Prior to the erection of the Diocese of Regina, the Church here had been only vaguely organized. It was still a missionary country with mission centres established where some national group—French, German, Polish, Hungarian—or a mixture of nationalities had set up settlements. These various centres flourished as a rule, thanks to the very active and zealous work of the Archbishops of St. Boniface. But there was little

communication between them—each being a sort of miniature diocese by itself.

Since immigrants came from all parts of Europe and America, it was inevitable that the Catholics here would be very cosmopolitan and derive from many races and languages, with customs and cultures peculiar to each nationality. However, they shared the same Catholic Faith, and under the discreet and devoted guidance of a succession of outstanding Archbishops, they were quickly fused into a vigorous province of the Canadian Church.

Throughout these years, and despite diversity of background, about 25 per cent of Saskatchewan's citizens have always been and still are of our Catholic Faith.

SUFFRAGAN SEES

As has been noted, four suffragan Sees have been placed within the jurisdiction of the Archdiocese of Regina. Briefly, let us sketch their development under their successive Bishops, for these too kept pace with the growth of the Church in the Province. Crushing debts hampered the work of the pioneer Bishops who organized all these Sees. Resources in those early days were almost non-existent, and all had to stretch the credit of their dioceses to the utmost.

Diocese of Prince Albert (1907)

Bishop Justin Grandin, O.M.I., Coadjutor of Archbishop Taché, O.M.I., was named Vicar of the Saskatchewan Missions as early as 1867 and first established himself at Ile a la Crosse. When fire destroyed his residence there together with all adjoining buildings, he moved his residence to St. Albert, near Edmonton. On September 22, 1871, St. Albert became a Vicariate Apostolic and a centre of vigorous missionary activity until 1912 when it became the Archdiocese of Edmonton. Bishop Grandin died in the odor of sanctity on June 3, 1892.

Before his death, in October, 1890, a new Vicariate Apostolic was erected—this time at Prince Albert for northern Saskatchewan. Its first incumbent was Bishop Albert Pascal, O.M.I. The mission flourished under his administration, and on December 3, 1907, the Vicariate became a Diocese, suffragan of St. Boniface, and Bishop Pascal became the first Bishop of Prince Albert. In 1915 it was made a suffragan of the new Archdiocese of Regina.

Upon the death of Bishop Pascal in 1920, the Holy See appointed as his successor a native son of St. Boniface, the



LAURENT MORIN, D.D.
Bishop of Prince Albert

Most Reverend Joseph Henri Prudhomme, D.D. (1920-1937). Progress was rapid, despite the depression of 1930-40, so rapid indeed, that the diocese was divided in 1933 and an additional Diocese of Saskatoon was erected. Impaired health finally, in 1937, counselled Bishop Prudhomme to resign and retire from active missionary work.

His successor, Bishop Reginald Duprat, O.P. (1938-52) carried the heavy burden for 14 years. In 1952, aged 74 and with frail health, he too resigned the office, and like his predecessor, retired to Eastern Canada.

On August 28, 1952, his successor, Bishop Leo Blais, D.D., (1952-59) was consecrated at St. Boniface. He administered the diocese for seven years until he retired to Montreal as an auxiliary of Cardinal Leger. His successor and present incumbent, Bishop Laurent Morin, D.D., had been consecrated as an auxiliary of Cardinal Leger in 1955, and was named to the See of Prince Albert on March 18, 1959.

New parishes, schools and other institutions have been opened, both in the city and in rural centres under the successive administrations — especially since the end of the depression. Vigorous life animates the Church in the diocese which is developing rapidly with the development of northern Saskatchewan.

Abbey Nullius of Muenster (1921)

In the very heart of Saskatchewan is a boundless expanse of fertile land, with many lakes and scattered clumps of bush. To this vast area of undulating prairie, supplied with adequate water and wood, to provide both heat and building materials, came the Benedictine Fathers in 1902. The first Superior was Prior Alfred Mayer, O.S.B., who offered the first Mass in the vicinity of the present town of Muenster on May 21, 1903. There too, this same summer, some six miles from the present town of Humboldt, the first small St. Peter's Monastery was erected and the first church built. On January 16, 1903, Bishop

Pascal had assigned a district of 50 townships to the care of the Benedictine Fathers — an area which already had 700 homesteads.

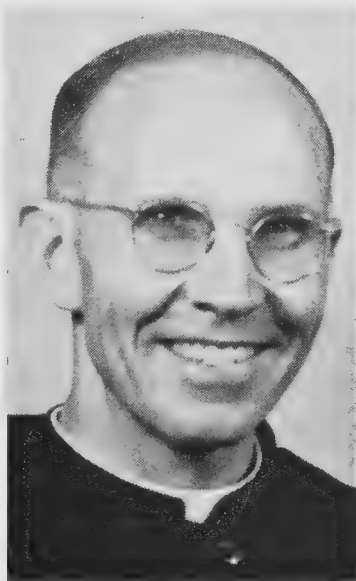
As the number of settlers coming from the United States steadily increased, St. John's Abbey at Collegeville, Minnesota, continued to send more priests to the new foundation so that several parishes were organized in the vicinity of Muenster. In 1906, Father Bruno Doerfler, O.S.B., who had first visited the territory in 1902 to study and report on the possibilities of a foundation, was elected Prior of the young monastery.

On June 6, 1911, the Sacred Congregation of Religious raised the Priory to the status of an Abbey and Prior Bruno was appointed its first Abbot. He received the Abbatial Blessing at the hands of Bishop Pascal on October 18, 1911. At that time the Colony had an estimated 8,000 Catholics.

When Abbot Bruno died in 1919, he was succeeded by Abbot Michael Ott, O.S.B., who was blessed by Bishop Vincent Wherle, O.S.B., of Bismarck, North Dakota, in St. Peter's Church, at Muenster on October 28th. On this occasion, a first collection was made for the future St. Peter's College. Construction of the new College began the following year, after the Knights of Columbus had put on a major drive for it and raised over \$36,000. It opened its doors in November, 1921, with an enrolment of 39 students.

The benevolence of the Holy Father towards the new Benedictine foundation was expressed most emphatically when Pope Benedict XV elevated the Abbey to the rank of an *Abbey Nullius* by an Apostolic Constitution dated May 6, 1921. On September 8, Archbishop Mathieu executed the Apostolic mandate in St. Peter's Church at Muenster, thereby making this the second suffragan of the Metropolitan Province of Regina.

The Abbey had flourished under the administration of Abbot Michael, but failing health prompted him to resign his



JEROME WEBER, O.S.B.
Abbot-Ordinary of Muenster

office in 1926. He was succeeded by Abbot Severin Gertken, O.S.B., (1927-1960), who received the Abbatial Blessing at St. Peter's at the hands of Bishop J. H. Prudhomme, D.D., on May 4, 1927. The Abbey continued to flourish under his wise and enlightened administration, and he had the happiness of seeing the college and monastery buildings greatly extended and modernized before his death in 1960. He was succeeded by the present Abbot Jerome Weber, O.S.B., who was blessed at Muenster by Archbishop M. C. O'Neill, D.D., on August 24, 1960.

Diocese of Gravelbourg (1930)

This diocese comprises the extreme south western portion of the Province and extends about 200 miles from East to West, and 85 to 100 miles from the Saskatchewan River to the United States boundary. The first Mass in this vast territory seems to have been offered on October 26, 1870, by Father J. N. Lestanc, O.M.I., who had come from Qu'Appelle where he was stationed. In 1882, Father St. Germain established his residence at Willow Bunch. But it was not until 1904 that Archbishop Langevin erected Willow Bunch as a parish under the patronage of St. Ignace des Saules. Three years later, a new church, erected under its first pastor, Rev. Alphonse Lemieux, was blessed.

But the real colonization of this section of the Province was due to the tireless efforts of Father Louis-Pierre Gravel, a Colonizing Agent from Arthabaska, Quebec, who began his mission in the area in 1905. So effective were his efforts, so quickly did the new settlement develop, that the Government honored its founder on March 12, 1907, by naming the town Gravelbourg.

Another centre of Catholic vitality was Ponteix. The first Mass here, named "La Fourche" at the time, was offered by Father Royer in 1907. Here was erected a Shrine to Our Lady under the title of Notre Dame



AIME DECOSSE, D.D.
Bishop of Gravelbourg

d'Auvergne, which has become a popular place of pilgrimage. This parish is noted also for the large number of vocations to the priesthood and to religious life which it has given to the Church.

As early as 1918, Archbishop Mathieu opened a College at Gravelbourg. At first administered by the Diocesan Clergy, it was soon given the name "College Mathieu", and confided to the Oblate Fathers. In 1926, the Sisters Adorers of the Precious Blood opened a monastery of contemplative nuns in the town. The following year the Grey Nuns opened St. Joseph's Hospital in the town. As early as 1915 the Sisters of Jesus and Mary had opened a Boarding and Day School under the name of "Collège Thévenet" to which in 1931 they added a novitiate. Still another Religious Community, "Les Missionnaires Oblates du Sacré-Coeur et de Marie Immaculée" opened a "Jardin de l'enfance". All this indicates the Catholic vitality in the flourishing community of Gravelbourg.

It is not surprising therefore that the Holy See sought to facilitate the administration of an area so remote from the city of Regina, and that a new diocese was erected at Gravelbourg on January 31, 1930, as a third suffragan of Regina. This See has become known as a nursery of bishops—because several of its successive bishops have been transferred to more responsible positions in the Canadian Church after a short initiation at Gravelbourg.

The first Bishop of Gravelbourg was the Most Reverend J. M. R. Villeneuve, O.M.I., who remained there from June 11, 1930, until February 19, 1932, when he became Archbishop of Quebec. A year later, on March 13, 1933, he was elevated to the Sacred College of Cardinals. He died in Quebec in 1947. At Gravelbourg, during his incumbency, to provide and train priests, he had opened a Major Seminary—"Grand Séminaire Mazenod" — which flourished until it was transferred and amalgamated with the Seminary of St. Boniface in 1946.

His successor, Bishop L. J. Arthur Melanson, D.D., (1932-1936) administered the diocese during the worst days of the depression. Despite crushing debt and absence of revenues, the new diocese continued to flourish. But again it lost its bishop, in 1936, when he was appointed Archbishop of Moncton, in New Brunswick, where he died in 1941.

The next Bishop of Gravelbourg was His Excellency, the Most Reverend Joseph Guy, O.M.I., who was appointed on October 25, 1937. In November, 1942, he resigned in order to give himself completely to the promotion of the Oblate Missions among the Indians and Eskimos.

His successor was Bishop Marie Joseph Lemieux, O.P., (1944-1953). It was during his administration that a "Missionary Exhibition" was organized at Gravelbourg and a French Radio Station opened there in 1952. On September 8, 1953, he was named to his present position of Archbishop of Ottawa. The present Bishop of Gravelbourg is His Excellency, Most Reverend Aimé Decosse, D.D., who was consecrated at Gravelbourg on January 20, 1954—the first such consecration in the diocese.

Diocese of Saskatoon (1933)

Until its erection by decree of Pope Pius XI on July 9, 1933, this diocese was part of the Diocese of Prince Albert-Saskatoon. It was on March 19, 1934, that Archbishop McGuigan, D.D., published its erection in the newly designated St. Paul Cathedral, and it became the fourth suffragan See of Regina.

The new diocese comprises a vast territory, formerly part of Prince Albert and Regina dioceses, and extends at its widest 180 miles North and South, and 200 miles East and West. At the time of its erection there were about 25,000 Latin Rite Catholics within these boundaries and it had 38 parishes, 60 priests, and 240 Sisters.



FRANCIS J. KLEIN, D.D.
Bishop of Saskatoon

The first Catholic family in the city of Saskatoon was that of Karl Rusch who came with the first settlers in 1883 to the newly founded Temperance Colony of Saskatoon. Other Catholics soon followed from the East and from the United States. These were cared for by missionaries who came intermittently from Prince Albert and Battleford. During the 1880's, it was chiefly to Father Louis Cochin, O.M.I., in the Eagle Hills area that they looked. Sometimes too, these early settlers travelled to Batoche or Duck Lake for Mass by Father Moulin, O.M.I.

In 1900 Father P. M. Guerin, O.M.I., established a permanent residence at

Saskatoon, and from this centre other missions were opened at Radisson, Delisle, Grandora, Vanscoy, etc. In 1904, the late Monsignor J. B. Bourdel took up residence at Howell (now Prudhomme) and from there visited other colonies such as Allan, Tessier, etc.

The following year came the German Oblate Fathers and established the "St. Joseph's Kolonie" for a large influx of German speaking settlers from Russia and the United States. Some of the settlements which they founded around small sod or wooden churches have blossomed into flourishing modern parishes, e.g., Leipzig, Primate, Macklin, Revenue, Denzil, Kerrobert, etc.

In Saskatoon City, the Grey Nuns opened their first hospital in 1907. Two years later the Sisters of Sion opened the Sion Convent and provided a first residence school for girls. In 1910, the cornerstone of St. Paul's Church (present Cathedral) was laid by Sir Wilfred Laurier, and blessed by Bishop Pascal. A year later the St. Paul Separate School District was created and in 1914 the first Separate School (St. Mary's) in the city was opened.

Until 1934 most of this territory, including the City of Saskatoon, was under the jurisdiction of the Bishop of Prince Albert and Saskatoon. Bishop Albert Pascal, O.M.I., died while on a visit to France in 1920, but a year earlier, he had already proposed a Catholic College on the campus of the University of Saskatchewan at Saskatoon. It was to be under his successor, Bishop Joseph Henri Prudhomme (1920-1937) that this dream was to be realized, and this after the erection of the new Diocese of Saskatoon in 1934.

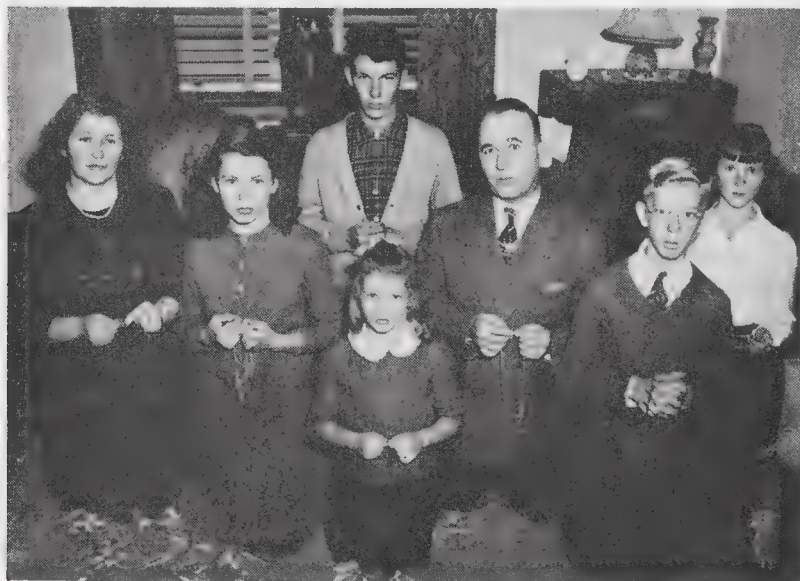
The first Bishop of the new Diocese was His Excellency, the Most Reverend Gerald Murray, C.S.S.R., who organized the diocese in the depths of the depression and administered it until his transfer to the Archdiocese of Winnipeg in 1944. It was during his incumbency, in 1936, that Bishop Pascal's dream was realized with the opening of the first "St. Thomas More College" in the University of Saskatchewan. It was first placed under the direction of the late Doctor Basil Markle, and later confided to the administration of the Basilian Fathers of Toronto, under the distinguished Rector, Henry Carr, C.S.B.

In 1944 Bishop Philip Francis Pocock, D.D., came from London, Ontario, as the Second Bishop of Saskatoon. This same year, one of the priests of Saskatoon was raised to the episcopate—the first in Saskatchewan. He was the present

Archbishop Maurice Baudoux, D.D., of St. Boniface. In 1947 the Oblate Fathers of St. Mary's Province transferred their Provincial House from Regina to Saskatoon. In 1951 Bishop Pocock was transferred to the Archdiocese of Winnipeg, and in 1961 he was named Coadjutor Archbishop of Toronto to assist Cardinal McGuigan in that See.

At Saskatoon, his successor was the present incumbent, His Excellency, the Most Reverend Francis J. Klein. Appointed in 1952, he was the first native son of Saskatchewan, having been born at Sedley—some 40 miles from Regina. He was consecrated in the Holy Rosary Cathedral at Regina in a brilliant ceremony on April 30, 1952, by His Eminence, Cardinal McGuigan.

It was under Bishop Klein that the new and modern St. Thomas More College was opened in 1954, that a new Retreat House, "Queen's House", a new Old Folk's Home, and a projected new St. Paul's Hospital, have been opened, or undertaken. It is worthy of note also that Saskatoon, in 1951, became the site of a Greek Catholic episcopal See, viz., the Ukrainian Catholic Exarchate of Saskatchewan, with His Excellency, the Most Reverend Andrew Roborecki, D.D., as its first and present Ordinary.



FAMILY ROSARY CRUSADE—*Theme Picture*—1948.

Chapter III

REGINA'S ARCHBISHOPS

(1911 - 1961)

Four successive Archbishops have administered the Archdiocese of Regina during its first 50 years. Each has made his own particular contribution to the development of the Church in Saskatchewan.

To the first Bishop, however, fell the monumental task of giving the Church in Saskatchewan a sound and harmonious ecclesiastical administration among a polyglot people. To do so, and to lay a solid foundation for the future, Bishop Mathieu was tireless in his labours, bequeathing to his successors an example which they have never ceased to emulate.

Archbishop O. E. Mathieu, D.D., C.M.G.

(1911 - 1929)

Born in Quebec on December 24, 1853, the future Archbishop of Regina was ordained on June 2, 1878. From 1865 when he entered the Seminaire de Quebec as a student, until his appointment to Regina in 1911, he remained closely associated with this venerable institution. His brilliant career as professor and later as Rector of Laval University was a portent of an even more successful task in the organization of a new archdiocese in Western Canada.

His gentle and amiable character, his profound learning and deep spirituality won the affection and loyalty of all racial groups. He was constantly touring his diocese, visiting, consoling and encouraging priest and people, and supervising the spiritual and material interests of the Church. His Pastoral Letters gave explicit directions for the administration of parishes. As early as March 19, 1912, he issued new directives concerning Marriage Dispensations, Parish Reports and Accounts. His profound, almost classical, spiritual writings were like an echo of the Fathers of the Church.

On his arrival at Regina, Bishop Mathieu selected three of his most highly esteemed and experienced priests as Diocesan Consultors: Fathers A. Suffa, O.M.I., David Gillies and Charles Maillard. Reverend Father Beaulieu came with him from Quebec as his first secretary and chancellor, but returned to

Quebec the following year and later became a Canon in the Quebec Cathedral Chapter. In 1916, the Archbishop added Fathers Benoit and George Daly, C.S.S.R., to his Council of Consultors. Father Z. M. Marois succeeded Father Beaulieu as Chancellor, and Father Benoit then became Procurator.

The new Bishop continued to issue directions concerning temporal matters and carefully supervised the founding of new parishes, the construction of churches, and the opening of new missions. He issued frequent Pastoral Letters giving spiritual direction to his clergy and laity alike—letters of the deepest spirituality and most inspiring even to the reader of today.

On January 25, 1913, Bishop Mathieu, in concert with all the Western Bishops, promulgated the decrees of the First Plenary Council of Quebec. On May 1, 1913, he also promulgated the Jubilee commemorating the liberation of the Church under Constantine in 313 A.D.

In 1917 Archbishop Mathieu appointed Father G. E. Grandbois to the office of Procurator and Father Marois to that of Vicar General—an office which he retained until he became Vicar Capitular on the death of the Archbishop in 1929. These two loyal servants of the diocese were later honored by the Holy Father with the prelatial dignity of Prothonotary Apostolic. Two other members of Archbishop Mathieu's devoted staff should be mentioned: Rev. J. Athol Murray, as secretary and chancellor (1923-27), later founder and present rector of Notre Dame at Wilcox; and Rev. Allyre Charest who served in various capacities in the Chancery Office under both Archbishop Mathieu and Archbishop McGuigan until 1932 when, after a short tour of service in the missions of Grouard, he assumed the office of Vicar General of the new Diocese of Gravelbourg. During World War II he was principal chaplain (R.C.) for the R.C.A.F.



OLIVIER ELZEAR MATHIEU
D.D., C.M.G.

*First Bishop and
Archbishop of Regina*

On December 4, 1915, came the announcement of the realignment of all the dioceses of the West. Each civil province became an ecclesiastical province. In Saskatchewan, Regina became the Metropolitan See and Bishop Mathieu was elevated to the dignity of its Archbishop. The whole diocese rejoiced in the honour which had thus quickly come to their already well-beloved spiritual shepherd.

The new Code of Canon Law was published and introduced in the Archdiocese by Archbishop Mathieu in 1917. As a result, a thorough re-casting and re-organization of the external discipline and government of the Church had to be made.

Another monumental work of Archbishop Mathieu was the planning and construction of Holy Rosary Cathedral. Until his arrival at Regina there was only one parish—St. Mary's—in the city. The present imposing cathedral, now entirely free of debt despite its total re-decoration in 1950, and the addition of stained glass throughout—was conceived and built immediately after the advent of Bishop Mathieu. After Father Gillies (d. 1930) had been pastor for a short time, the Bishop committed its cure to the Redemptorist Fathers who retained it until 1927 when they took over St. Joseph's Parish in Moose Jaw. The successive Redemptorist Rectors were: Joseph Funk (1914-15), George Daly (1915-18), (who later promoted the foundation of the Sisters of Service), S. Connolly (1918-21), P. O'Hare (1921-24), F. Healy (1924-27), and F. W. Hill (1927).

Bishop Mathieu also gave his encouragement to the Sisters of the Mission who had built the Sacred Heart Academy in 1910; and to the Grey Nuns in improving and expanding the facilities of the Grey Nuns' Hospital in 1915 and again in 1926. Providence Hospital at Moose Jaw, St. Louis College for boys likewise at Moose Jaw, and a whole series of convents in rural parishes were built and opened under Archbishop Mathieu's administration.

Still another monument, of highest significance, to the memory of the unassuming Archbishop was the opening in 1918 of two junior colleges for boys. While a number of convents for girls had been opened in the diocese, there was a crying need for boys' colleges. Accordingly the Archbishop committed a new college at Gravelbourg under the name of Mathieu College to the Oblate Fathers. At the same time, the Jesuit Fathers opened Campion College at Regina for English speaking students. Archbishop Mathieu gave these Fathers every encouragement and invited the Association Catholique Franco-Canadien and the Knights of Columbus to launch suc-

cessful campaigns in 1920 to make possible the construction of the first sections of these institutions.

These were some of the visible and tangible achievements of the aging Archbishop. Far more onerous were the confirmation itineraries and the numberless speeches and sermons which he was called upon to give, the silent service and direction which the clergy and Religious needed, the constant pressure of debt — for the diocese had to start without any resources, and to build so rapidly that this became an intolerable burden. It is no wonder that the health of the Archbishop declined. But before his lamented death, the Universities of Saskatchewan, Montreal and McGill paid tribute to his scholarship and commemorated his Golden Sacerdotal Jubilee by conferring on him honorary degrees of Doctor of Laws.

The year 1927 was a sad one for the Archdiocese. Early in the summer, while on a confirmation tour, Archbishop Mathieu contracted a cold which gradually weakened and incapacitated him. Several times death seemed imminent, but he always rallied. In 1928 occurred the Golden Jubilee of his ordination, but he had to receive the felicitations of his myriads of friends in his bed of suffering. Finally, on October 26, 1929, death brought the heroic founder of the archdiocese peace and rest. At his obsequies, the faithful testified their love and esteem. In spite of inclement weather, tribute was paid to him by Catholic and Protestant alike. The government, the judiciary, the City and the various Protestant denominations—all mourned his passing and united with his Catholic Faithful in according him the most impressive and touching funeral ever witnessed in Regina.

Archbishop J. C. McGuigan, D.D., LL.D.

(1930 - 1935)

The See of Regina now remained vacant for over three months, Right Reverend Z. M. Marois administering the archdiocese as Vicar Capitular. On January 31, 1930, Most Reverend James Charles McGuigan, Vicar General of Edmonton, was appointed the successor of Archbishop Mathieu. He took possession of the See on May 21.

The new Archbishop was blessed with health and the vigour of youth. His wide experience in administrative and organizational capacities equipped him ideally for the heavy burden which Providence assigned to him as the second Archbishop of Regina.

Born at Hunter River in Prince Edward Island on November 26, 1894, Archbishop McGuigan passed successively through the local elementary school, Prince of Wales College, and St. Dunstan's University in Charlottetown and Laval University in Quebec, leaving everywhere the reputation of a brilliant student and obtaining every university degree for which he was eligible. Ordained on May 26, 1918, he was immediately appointed to the staff of St. Dunstan's and then secretary of his bishop, the late Henry J. O'Leary.

When, in 1920, the latter was transferred to Edmonton as Archbishop, Doctor McGuigan accompanied him West to Alberta. There, in testimony to his unusual qualities of mind and heart, responsibilities and honours came thick and fast. The same year he was named Chancellor, and the following year Vicar General of the archdiocese. A year later he was appointed Rector of the cathedral, a position he relinquished to become Rector of St. Joseph's Seminary in 1927, when he was also made a Prothonotary Apostolic. His efficiency and tireless devotion in almost every administrative office in the archdiocese schooled him perfectly for the grave responsibilities which awaited him at Regina.

On January 31, 1930, Pope Pius XI appointed him to the Metropolitan See of Regina at the early age of 35. He was consecrated on May 15 at Edmonton and installed at Regina on May 21. Heavy indeed was the charge which he assumed at Regina, for crop failures and depression had dried up almost every source of revenue and created unparalleled destitution and hardship among his faithful flock. In addition, the diocesan debt which the rapid expansion of the diocese had necessitated amounted to a crushing \$1,114,000. Not a single good crop was to lighten the burden during the five years of his incumbency.

Undaunted however, by the growing and compounding debt which weighed so heavily upon the diocese, upon the parishes and the institutions, or by the poverty and pessimism of the people, Archbishop McGuigan exhibited that sound and cautious judgment which enabled him to pilot the archdiocese through the most perilous financial period of its history. His amiable character, his charity and sympathy with his impoverished flock, his tireless travel and toil—all this quickly won the affection, loyalty, and utmost confidence of his clergy and faithful.

In December, 1930, he appointed the Reverend A. J. Janssen as his Vicar General, Msgr. G. E. Grandbois having gone to Gravelbourg to assist with the erection of the new



FRONT ROW—Seated (L. to R.)—Rev. J. A. Theriault; Rev. A. M. Ferland; Rt. Rev. J. Bois; Rev. H. Metzger; Rt. Rev. A. J. Janssen, V.G.; Rev. Father Boniface, O.F.M.; Most Rev. J. C. McGuigan, D.D., Archbishop of Regina; Rev. J. Holland, S.J.; Rev. C. Sauner; Rev. B. Fallourd, F.M.I.; Rev. J. E. Dubois; Rev. F. Pander; Rev. O. Morrisette.

SECOND ROW—Rev. J. Pirot; Rev. P. Schorr; Rev. J. Wilhelm; Rev. A. Turgeon; Rev. A. Gillot; Rev. J. M. Heinrich; Rev. J. A. Folsy; Rev. H. Poirier; Rev. Jos. Walsh; Rev. B. Csaki; Rev. Antoine Poirier; Rev. J. P. G. Vorst; Rev. J. Athol Murray.

THIRD ROW—Rev. P. Champagne; Very Rev. P. Santha; Rev. A. Levesque; Rev. L. Martin; Rev. A. Fortin; Rev. A. Zimmermann; Rev. E. Kwakman; Rev. E. A. Yandeau; Rev. J. E. Cahill; Rev. F. Hyland.

FOURTH ROW—Rev. R. Rankin; Rev. H. Galvin, M.S.; Rev. Z. Garand; Rev. R. Schaeffer; Rev. R. G. MacDonnell; Rev. C. McMahon; Rev. L. Shirley; Rev. C. O. Fillion; Rev. F. J. Schachtel.

FIFTH ROW—Rev. Jos. Lukas; Rev. J. F. Kulczyk; Rev. A. Giguere; Rev. J. C. Keohan; Rev. A. J. Gocki; Rev. J. A. Menard; Rt. Rev. P. F. Hughes; Rev. P. J. Rea; Rev. J. Reindl; Rev. I. Shalla, C.S.S.R.; Rev. J. Wojnowski; Rev. H. Theunissen; Rev. F. Gerein.

diocese and Msgr. Z. M. Marois, V.G., having retired to Eastern Canada. Rev. Allyre Charest remained as Procurator and Chancellor until the new Archbishop was able to procure the services of Doctor J. E. Cahill and Father E. A. Yandeau in 1931 to share the office of Chancellor in temporalibus and spiritualibus respectively.

The Archbishop also appointed Right Rev. A. J. Janssen, V.G., Rev. P. F. Hughes, D.D., A. Charest, A. J. Gocki, P. Santha, D.D., A. Schimnowski, O.M.I., and F. W. Hill, C.S.S.R. to his council of Diocesan Consultors. Subsequently, in obedience to a decision of the Holy See, Rev. J. E. Cahill, D.D., Rev. Charles Sauner, D.D., and Rev. Frank Gerein, D.D., were added to the Council, replacing the two Religious, Fathers Schimnowski and Hill.

To the Council of Administration, Archbishop McGuigan named Right Rev. A. J. Janssen, V.G., Rev. A. Charest, J. E. Cahill, D.D., Right Rev. Jules Bois, P.D., Rev. F. Pander, J. C. Keohan and Joseph Lukas. He also appointed Committees on Vocations, Religious Instruction, and Education. In 1933 he erected the first two Rural Deaneries, naming Very Rev. Charles Sauner, D.D., dean of Odessa, and Right Rev. Jules Bois, P.D., dean of Bellegarde. Thus he proceeded to extend further the organization of the archdiocese which continued to thrive despite the depression.

This was largely due, be it admitted, to the generous support and encouragement which numerous charitable Catholics in Eastern Canada accorded our harassed Archbishop. There is no doubt but that this moral and financial support during these years which proved so disastrous to many other undertakings, sustained and inspired the Archbishop while at the same time eliciting the loyal and generous cooperation of both our clergy and laity.

In 1932, the Rev. A. J. Janssen, V.G., was honored by the Holy Father with the dignity and prerogatives of a Domestic Prelate. A similar honor was accorded to Fathers P. F. Hughes, D.D., and Jules Bois, D.D., in 1935.

Even though practically none of his priests left the diocese because of their dire poverty, the growth of the diocese was so rapid that the need for more priests was desperate. To help relieve the situation, Archbishop McGuigan invited the Franciscan Fathers to the archdiocese. They took over the Archbishop's own residence and converted it into a Franciscan Monastery which the Archbishop blessed and dedicated on September 6, 1931. Father Celestine Joseph, O.F.M., was its first superior. As a further step to supply the needed priests,

with the cooperation of the Franciscan Fathers, the Archbishop founded the Regina Cleri Seminary which opened its doors on September 15, 1932. The wisdom of this decision appears from the fact that between 1932 and 1954 a total of 56 students from this seminary were ordained. The Regina Cleri can also boast of two bishops—one an alumnus, Most Rev. Francis J. Klein, Bishop of Saskatoon; the other, a professor, Most Rev. John Capistran Cayer, O.F.M., Vicar Apostolic of Alexandria, Egypt.

It is impossible to recount the manifold activities which Archbishop McGuigan initiated in the archdiocese. We recall merely the Religious Vacation School movement which he launched throughout the diocese and which flourishes to this day; the first Eucharistic Congress held in the West under his auspices; and the Federated Catholic Charities which he set up for the relief of his harrowed flock. We must mention too, his dream of an active Catholic Youth Organization and a Confraternity of Christian Doctrine — dreams which were deferred and finally realized under Archbishop O'Neill.

In 1933, through the erection of the Diocese of Saskatoon, Archbishop McGuigan relinquished jurisdiction over a large section of his diocese in the extreme north west. This necessitated much negotiation to effect an equitable distribution of financial burdens as well as to assure adequate provision for the spiritual welfare of that portion of his flock which was ceded to another shepherd—Bishop Gerald Murray, C.S.S.R., of Saskatoon.

So varied and numerous were his accomplishments in Regina in the face of most adverse conditions and within the compass of barely four years, that Pope Pius XI called him for a still more onerous mission—that of Archbishop of Toronto. The appointment came on December 24, 1934, and it cast a spell of gloom over the entire Archdiocese of Regina. He took his departure on March 16, 1935, and assumed charge of his new jurisdiction on March 20.

Much as Regina lamented its loss, its prayers and good wishes accompanied Archbishop McGuigan to Toronto. Nor were our hopes disappointed. His achievements in his new See were such as to merit his appointment, in October, 1943, as an Assistant at the Pontifical Throne and Roman Count by Pope Pius XII, and, less than three years later, on February 18, 1946, his elevation to the College of Cardinals as a Prince of the Church.

These honors have mitigated the regret which Regina felt when it lost him as its Archbishop. But his immortal services

to this diocese presaged a fruitful ministry at Toronto, an administration there to which even the Holy Father has paid deference and homage.

Archbishop P. J. Monahan, D.D. (1935 - 1947)

On September 25, 1935, a successor was installed at Regina in the person of Archbishop Peter Joseph Monahan. The first half of his administration was also cast in the unprecedented depression which did not end until 1941. However, a sound financial course had been charted by his predecessor, and the new Archbishop rigorously and undeviatingly followed

this course and gradually restored the diocese to solvency. Moreover, Archbishop Monahan's experience as a missionary, in northern Ontario, as a faithful counsellor to Bishop Scollard in Sault-Sainte-Marie, as pastor in Fort William, and, since 1932, as Bishop of Calgary, had fitted him ideally for the burdens which he assumed in Regina.



PETER JOSEPH MONAHAN, D.D.
Third Archbishop of Regina

Archbishop Monahan was born at St. Lin, L'Assomption, Québec, on May 4, 1882. Besides the customary classical preparation at Bourget College, he also took a commercial course and thus cultivated a native talent for administration and organization. Ordained on July 4, 1909, following his studies at the Grand

Seminaire at Montreal, his zeal prompted him the following year to abandon a professor's career at Joliet College and to court hardship and privation in the missions of northern Ontario. Almost spectacular was his success as missionary and pastor, and it was no surprise that Pope Pius XI appointed him Bishop of Calgary on June 12, 1932. He was consecrated at North Bay on August 10, 1932, and installed at Calgary on August 18, remaining there for only three years until his transfer to Regina.

During the vacancy following the departure of Archbishop McGuigan, the Right Rev. A. J. Janssen, P.D., was appointed Vicar Capitular to carry on the administration at Regina pending the appointment of the new Archbishop. Associated with him in the Chancery Office as Chancellor was Doctor J. E. Cahill, D.D., who, however, returned to his own diocese of Winnipeg, whence Father J. E. Campbell, J.C.D., then came as a replacement and remained until 1937.

At Regina, Archbishop Monahan plunged into plans and work with characteristic energy. In four years (1935-39) crop failure and depression notwithstanding, 27 new churches and chapels were erected under his auspices. At a young people's convention in Regina, when 400 young men gathered on July 30, 1936, he launched the Catholic Youth Crusade which developed so rapidly that when the war broke out in 1939, it was already actively established in 70 parishes and missions. The same year he established the Pontifical Association of the Holy Childhood in the diocese.

On November 5, 1936, occurred the Silver Jubilee of the diocese. However, the Archbishop wrote that "no public demonstration should be held in the midst of so much poverty and want". To mark the event, however, he celebrated a Pontifical High Mass of thanksgiving and appealed for a general Communion throughout the diocese on November 8. In a Letter commemorating the Jubilee, the Archbishop signalled the progress of the Church by pointing out that in 1911 there were 113 priests in the entire province in contrast with 340 in 1936.

On May 29-30, 1936, Cardinal Villeneuve, O.M.I., made an official visit to the archdiocese. In a letter inviting the faithful to the solemnities Archbishop Monahan wrote that it is "the first time in the history of the Church in Canada that a Cardinal comes in his official capacity to the Western Dioceses".

The same year, Archbishop Monahan added nine more deaneries to the two original ones erected by his predecessor. One of the new Deans, Monsignor Paul Santha, D.D., was honored by the Holy Father through his appointment as a Camerieri Segreti Sopronumerari.

In July, 1937, a two weeks' Summer School for some 80 C.Y.O. Leaders was held at Campion College. A Catechetical Convention at Regina on April 19, 1938; the Archbishop's unrelenting efforts to promote the Religious Vacation School movement which in 1937 provided instruction for 6,700 children; The Radio broadcast of Catholic Truth, mainly under the direction of Fathers Yandean and Allan; the emphasis he placed on religious instruction and Study Club work; his solici-

tude for the unemployed and charitable works; a Catholic Press Exhibit in 1938; the promotion of the Catholic Press and wider diffusion of Catholic literature; the teaching of catechism by mail through the Sisters of Service—all these were means through which he strove ceaselessly to deepen a knowledge of the Faith in the Archdiocese.

The outbreak of the war in 1939 brought new problems. Acute as was the shortage of priests in the diocese, Archbishop Monahan released six of his diocesan priests as well as several Religious for the Chaplaincy services in the armed forces; in addition several served part time without leaving the archdiocese. He asked every parish to erect an Honor Roll of parishioners in the service. In various ways he supported the appeals for the Red Cross, The Knights of Columbus Army Huts, and Victory Loan campaigns. Likewise, when the war was over, his heart was touched by the appeals for the needy, the refugees and the children of Europe. The faithful responded splendidly to his plea for alms. In 1946 alone, they offered a total of \$21,789.00 for this charitable work.

His interest in education was particularly keen. He encouraged Catechetical Institutes in different centres of the archdiocese, e.g., at Regina on April 19, 1938 for religious and lay teachers. He approved and supported an appeal for



FIRST ST. ELIZABETH CHURCH, Killaly (built 1910).
Type of frame churches built in early days.

\$60,000 for an extension to Campion College in 1945. On May 11, 1942, he blessed a new wing and chapel at the Grey Nuns' Hospital in Regina.

But Archbishop Monahan was even more concerned about the Statutory Rights of Catholic minorities in education. As early as January 31, 1942, he warned against the dangers which seemed to lurk in the proposed Larger Units. Two years later, on November 4, 1944, he issued a Letter warning against the dangers of "centralization", and pleading for vigilance and instruction on the part of Trustees and People on the question of Larger Units. Barely a month later, on January 15, 1945, he issued a strong protest in these words:

"In our last Circular we drew your attention to the fact that the Larger School Units were being brought into existence. Since then they have become living things, already established in several districts of our Province, and it is the mind of the present government to impose them over the entire Province and that without consulting the parents and ratepayers. We should have our people and others protest against this form of totalitarian government, because:

1. it takes from the parents the immediate management of their children's education;
2. it places this management in the hands of people who frequently have no sympathy for our faith;
3. it may very frequently bring into your school, teachers who may not be of our faith;
4. it places tremendous power in the Department of Education;
5. it is the introduction of a form of dictatorship which may lead to great abuse and denial of sacred rights."

But 10 years of almost constant travel in the diocese, of ceaseless anxiety and labour, were taking their toll. His robust health and energy began to waver. During these enervating years he was steadfastly supported by the loyal zeal of his priests and the generous cooperation of his faithful. Thus in 1944 he was able to report that during the decade 1933-43 the number of parishes with a resident pastor had risen from 68 to 86; the diocesan clergy had increased from 65 to 91; the regular clergy from 54 to 72. During this same period, 55 new churches and chapels, 10 rectories and seven new hospitals were opened. The diocesan debt had been reduced to \$357,000.00.

Moreover, in 1939, Archbishop Monahan had purchased the Moose Jaw College buildings, repaired and refurnished

them, and then placed them at the service of the government for military purposes. Finally, in 1940, in these buildings, he opened St. Anthony's Home for the Aged, placing the new institution under the administration of the Sisters of Providence. Likewise, he gave his wholehearted support to the Credit Union movement. When a disastrous tornado struck the town of Kamsack on October 9, 1944, he opened a disaster fund to aid the stricken parish.

Such varied and exhausting labours gradually sapped the energy and health of Archbishop Monahan. Repeated illness eventually persuaded him to accompany Bishop Murray to Florida to recuperate. He left on December 3, 1942, leaving Monsignor Janssen as Administrator during his absence. Returning in April, 1943, he immediately resumed his vigorous schedule of diocesan administration and visitation. As a result, on October 23, 1945, on his doctor's orders, he retired to Victoria for a few month's rest. But even this did not give him the necessary strength to carry his heavy burdens.

Unable to carry out his projected Confirmation itinerary in 1946 and 1947, his loyal friends, Archbishop Murray, Bishop Lemieux, and Abbot Severin came to visit his diocese and to administer Confirmation in his stead. But before they had ended this fraternal and charitable service, the exhausted Archbishop had passed to his reward on May 6, 1947, at the age of 65 years.

In October, 1945, commenting on the progress of the Church, he had written: "During the past 40 years the Catholic Church has made gigantic strides in our Province. Forty years ago our Catholic people were pioneers, breaking the soil, and living in sod homes; schools were few; colleges and boarding schools were non-existent. In the entire Province then, there were fewer parishes than in the smallest diocese today. Extraordinary as it may sound, our Catholic population has grown in that time from one in 19 to one in four, and the future is most promising."

So did the dying Archbishop describe the progress of the Church. And with his wonted optimism, which he needed so sorely in the dark days of depression and war, he predicted the continued progress and promising future for the Church in Saskatchewan—little thinking of his own prodigious contribution, and of the impulse he himself had given to that progress.

The funeral services for Archbishop Monahan evoked the homage of the entire episcopal city and of the province, and had the aura of a triumph. As at the obsequies of Archbishop Mathieu, the Government, the City, the Judiciary as well as

Protestant denominations vied with his Catholic faithful to pay tribute to an Archbishop whose selfless, inexhaustible and energetic labours had won the hearts of all. As the sombre rites unfolded and muted bells tolled and echoed over the city, thousands with bared and bowed heads knelt as the cortege passed by. A dead Archbishop had given stature to the Church he loved and served so long.

Archbishop M. C. O'Neill, D.D., O.B.E., M.M., LL.D.
(1948 -)

For almost a year the See of Regina remained vacant. Right Rev. A. J. Janssen was again appointed Vicar Capitular. He was assisted as Chancellor by Father M. J. Daley. Under his administration progress continued uninterrupted with no important changes or innovations.

On April 14, 1948, a new Archbishop of Regina was consecrated at Edmonton by James Charles Cardinal McGuigan. His installation followed a week later in Holy Rosary Cathedral in an impressive ceremony. The new Archbishop was the Most Reverend Michael Cornelius O'Neill. Born at Kemptville, Ontario, on February 15, 1898, he received his early education at Ottawa. During World War I he served as a combatant soldier, was wounded in action, and was awarded the Military Medal for gallantry.

After the war he resumed his studies, this time at St. Michael's College and St. Augustine's Seminary, both in Toronto. After a commendable course of studies, he was ordained on December 21, 1927, and was appointed to the staff of St. Joseph's Seminary in Edmonton. In 1930 he succeeded the present Cardinal Archbishop of Toronto as Rector of St. Joseph's Seminary. In this position he served until December, 1939, when he again left for overseas service in the armed forces.

In the Chaplaincy services he quickly rose to positions of responsibility and eventually became a full Colonel and Principal Chaplain (R.C.) of the Canadian Army Overseas, winning the respect and admiration of Catholic and Protestant alike. In March, 1945, he was decorated by the King at Buckingham Palace with the Order of the British Empire for his distinguished service. On his return to Canada in November, 1945, he was appointed Principal Chaplain of the Canadian Army and stationed at Ottawa, and made a Domestic Prelate on February 18, 1946. Returning to Edmonton after the war in

May, 1946, he was appointed Rector of St. Joseph's Cathedral. It was from this position that Pope Pius XII summoned him on December 4, 1947, to assume the burdens of the episcopate.

It is quite impossible to follow Archbishop O'Neill as he journeys tirelessly from end to end of his diocese. He is patient yet constantly active, giving inspiration to his clergy and leadership to his people. He is making history in the archdiocese, but this can be recorded only in future years. For the present, we must restrict ourselves to certain outstanding events which owe their genesis to his zeal and devotion.

His first noteworthy and most characteristic achievement at Regina was the Family Rosary Crusade—organized only a few months after his arrival—in October, 1948. It illustrates his profound confidence in the Queen of the Holy Rosary, and his ardent desire to communicate his own piety to his flock. In cooperation with his suffragan bishops, he invited Father Patrick Peyton, C.S.C., to launch the movement in Saskatchewan. Its highlight was a Rosary Rally at Regina with some 25,000 participating. Much of its success was due to the efforts of the joint chairmen: Rev. J. C. Keohan and Mr. A. B. Gerein. It is gratifying to note that the movement, first organized on a diocesan basis in the diocese of London, Ontario, and in Saskatchewan on a provincial basis, has now become world wide. No comparable religious event had ever taken place in the Province. It was an ideal preparation for the Marian Year which the Archbishop preached in season and out of season during 1954.

With five Shrines to Our Lady in the Archdiocese, Archbishop O'Neill has never ceased to promote pilgrimages to these sanctuaries. As a tribute to Our Lady, he invited Father Patrick Moore, S. F. M., to bring the Pilgrim Virgin Statue of Fatima to the Archdiocese and to visit every parish and shrine during this Golden Jubilee Year, 1961.

Another event worthy of mention was the consecration of His Excellency, Bishop Francis Klein, in the Holy Rosary Cathedral on April 30, 1952. The new Bishop of Saskatoon was the first son of the archdiocese to be raised to the episcopate. A former Archbishop of Regina, His Eminence, Cardinal McGuigan, was the consecrator on this historic occasion.

This same year, in recognition of his Dominion-wide services to both Church and State, his Alma Mater, the University of Toronto, conferred the honorary degree of Doctor of Laws on Archbishop O'Neill.



*Rev. Father Peyton, C.S.C., addressing Family Rosary Crusade Rally in the Regina Exhibition Grounds.
About 25,000 attended. October, 1948.*

Another project which demanded immediate attention upon his advent to Regina was the repair and redecoration of Holy Rosary Cathedral. Under the constant and personal supervision of Archbishop O'Neill, the church was transformed into a truly liturgical and artistic place of worship.

Of particular concern to Archbishop O'Neill was the deepening of religious knowledge among both young and old. Accordingly, and in harmony with the sacred canons, he set up the Confraternity of Christian Doctrine and appointed Rev. G. E. Mulligan Diocesan Director with an explicit mission to get it organized everywhere. His successor in this office, in 1956, was Rev. M. J. Hogan. Two Regional Congresses of the C.C.D., have been held in Saskatchewan—one at Saskatoon in 1950, and the second at Regina in September, 1953. Bishops, priests, Sisters and Laity studied the C.C.D. Program and the events proved stimulating and highly successful. The Messenger series of the Baltimore Catechism was introduced as an aid to the teaching and study of catechism.

Another project with far-reaching results was the annual Vacation College, first organized in 1952 under the direction of Rev. W. Wadey at Lebret with the cooperation of the Oblate Fathers and the Grey Nuns. Its purpose is the cultivation of a Lay Apostolate mentality among Catholic Youth. It developed very successfully, and in 1960 Father Stan. Slezak took over its direction when he was appointed Diocesan Director of the newly organized Catholic Youth Federation.

A similar project, also at Lebret, was the annual Liturgical School of Music, launched the same year under the direction of Rev. J. C. Molloy. This school draws its students from all over the West and has won wide recognition and has become a means to promote liturgical music in our parishes.

Still another venture of major importance which elicited the strenuous support of Archbishop O'Neill was the Building Fund campaign for a new St. Thomas More College, a Catholic institution on the University campus at Saskatoon, where most future Catholic Lay Leaders in the province will receive their training.

Acutely conscious that the future of the Church is contingent upon an adequate supply of vocations to the priesthood and Religious Life, Archbishop O'Neill has never ceased to seek these out and to promote them. With this in mind, he encouraged his priests to organize St. Anthony's Society—a benefit society for the Diocesan clergy of the archdiocese, immediately upon his accession in 1947.



LITURGICAL SCHOOL OF MUSIC, LEBRET — STAFF AND STUDENTS, 1961

But the most effective project yet in this campaign to give parents and Youth alike an understanding of vocations, was the Vocation Institute for both priests and Religious, and the Vocation Days held in various centres of the archdiocese in November, 1957. These were stimulating events, all held under the direction of the Passionist Father, Rev. Godfrey Poage, C.P. And to further direct this vital work, the Archbishop appointed Father A. J. Phelan as Director of Vocations.

Eucharistic devotion too has been fostered in various ways, e.g., through the annual Regional Eucharistic Day at Claybank under the direction of Father J. C. Keohan since 1958; through the appointment of Diocesan Directors, Rev. Emil Kutarna for the Priests' Eucharistic League and Rev. W. Wadey for the Eucharistic Crusade.

The official visit of the Apostolic Delegate, Archbishop Giovanni Panico to Regina on August 16-20, 1958, was a particularly brilliant event, with joyful solemnities in the Cathedral, Banquets and Receptions for the laity.

Another project requiring months of preparations as well as cooperation between the clergy and laity was the highly successful Regional Social Life Conference held at Regina on October 7-9, 1960, under the joint direction of Rev. P. S. Kinlin, J.C.D., and Mr. Joseph Deis. Special preliminary and specialized Institutes for the Clergy and for the Religious were held under the direction of Rev. H. Krawitz, O.M.I. To carry the results of these studies into the lives of the faithful and into their homes, a permanent follow-up program was devised which consists largely of Cana and Pre-Cana conferences as well as the Christian Family Movement.

Another outstanding event directly effecting the organization and administration of the archdiocese, was the First Archdiocesan Synod held in Regina on September 29, 1958, in the Holy Rosary Cathedral. Preparatory work began in March with the appointment of Rev. P. S. Kinlin, J.C.D., as Promoter and the formation of the various Commissions and the naming of the Officials. The Acts of the Synod have been published and its enactments are helping to promote uniformity and unity in both the spiritual and material administration of the archdiocese.

Numerous other educational projects have been initiated during this era. We mention only a few of the salient ones. Champion College was extended and a modern Gymnasium was added. Notre Dame College at Wilcox, after a disastrous fire, erected new and more modern buildings. New Separate School

Boards were organized and large new, fully modern schools built at Estevan, Weyburn, Melville and Yorkton and Marquis. In Moose Jaw, several new separate schools were opened. At Regina, eight new large and modern schools were built and their enrolment more than doubled, reaching 4,371 pupils on June 30, 1960, while the staff increased to 144 teachers. Similar progress, with new buildings, is recorded in many other centres such as Radville.

Jointly with the other Bishops of the Province, Archbishop O'Neill has in recent years felt great concern over the eroding of minority rights in our schools. At his initiative, groups of laymen met with the clergy in different parts of the province to make a thorough study of the problems—especially those arising from the introduction of the Larger Unit system of administration, and those threatening to arise from the proposed County System of Local Government. As a result of these studies, a comprehensive Brief on Parental Rights was presented to the government on January 4, 1959, and a Supplementary Submission by the Catholic Schools Section of the Saskatchewan Trustees Association, was made to the Local Government Continuing Committee in January, 1961.

Undaunted, but by no means disheartened, by the new and changing conditions of civil and local government which pose so serious a threat to minority rights, Archbishop O'Neill conceived a comprehensive program for the further development of the Church in the archdiocese—a program which would at the same time raise a material memorial to its Golden Jubilee. He invited every parish and mission to cooperate under the diocesan direction of Father P. S. Kinlin, J.C.D., in cooperation with Niewenhous, Sunday & Co. Ltd., to put on an Archdiocesan Jubilee Fund Campaign. Following adequate organization in the preceding months, and with the inspiring cooperation of local parish committees, the climactic canvass of the archdiocese on June 25, 1961, elicited subscriptions of more than 2¼ million dollars of additional money to be contributed over the next three years. Diocesan projects to be thereby developed are: a Catholic College on the projected Regina Campus of the University of Saskatchewan, and five other institutions vital to the spiritual and educational welfare of both our Catholic Youth and our Old and Aging people.

The Liturgy too evoked the practical interest of Archbishop O'Neill. As early as 1952, he authorized a few parishes to introduce the new and revised Easter Vigil Service which was universally restored in 1956. Also in 1952, he instituted the "Feast of Christian Doctrine" in the archdiocese. In 1955

the new regulations which simplified the rubrics were promulgated, and two years later Archbishop O'Neill, in virtue of an Indult from the Holy See, extended the privilege of Evening Mass—a practise which is now generally adopted in other lands. In 1959, in concert with the Bishops of Canada, new and more uniform Pre-Nuptial Forms were prescribed. And after all these tentative experiments, and in obedience to the Holy See, a more "Active Participation of the Faithful" in the Liturgy was introduced in 1960, and the following January (1961) the new Code of Rubrics was put into effect throughout the archdiocese.

When the Province of Saskatchewan celebrated its Golden Jubilee in 1955, the Hierarchy under the leadership of Archbishop O'Neill cooperated in many of the civic functions. In addition, the Bishops of Saskatchewan issued a Joint Pastoral Letter on the relationship between Church and State—a Letter which has been highly lauded and widely quoted.

Devotion to the mission works of Holy Church has also been notably stimulated by the efforts of Archbishop O'Neill. In 1949 he issued a Pastoral Letter on the missions, and annually thereafter in various letters, he has continued to stress their need and their importance. When Rev. J. M. Heinrich, because of failing health, resigned as Diocesan Director of the Propagation of the Faith, the Archbishop appointed the Very Rev. F. J. Schachtel to the office. Under the direction of these two priests, this Mission Work has steadily grown, collecting a total of \$18,272.21 for the year ending January, 1960. Similar growth has been experienced by the Pontifical Association of the Holy Childhood which is now established in almost all schools of the archdiocese. First organized in the archdiocese in 1937 by Msgr. Gerein, it raised \$230.00 that year. In the year ending August, 1960 — 23 years later — it collected a total of \$9,304.14.

Very much more could be written to extol the progress of the Church during the 13 years of episcopate of Archbishop O'Neill. His support of a Catholic Press, his spiritual writings in many of his letters to his clergy, his numberless talks to graduating classes and at public functions of every kind—these all reflect credit upon the Church, dispel prejudice, and conciliate good will and understanding.

Deep grief came to the Archbishop and to the Church in Saskatchewan on August 4, 1959, when the Right Reverend A. J. Janssen, P.A., V.G., passed to his reward at Radville. Monsignor Janssen had been Vicar General since 1931, and on several occasions was Administrator of the Archdiocese, and

twice had been Vicar Capitular. Failing health made him retire from the active ministry in Weyburn and from his archdiocesan duties in 1955.

Archbishop O'Neill invited the writer of this memorial, the Right Reverend Frank Gerein, D.P., V.G., to the office of alternate Vicar General, and on June 7, 1955, graciously and solemnly invested him as a Domestic Prelate at Odessa. It is his hope and prayer that he may worthily continue in the tradition of service left to him by Monsignor Janssen.

The first 13 years of Archbishop O'Neill's administration are notable also for new parishes founded—six in Regina alone—and for the building of bigger and more durable churches, generally adopting a modern architectural design. Several of these, such as those dedicated to the Little Flower, Christ the King, St. Mary's, St. Cecilia, Sacred Heart and Holy Cross, all in Regina, and those at Weyburn, Radville, Estevan, Wilcox, Stockholm, Odessa, Whitewood, and others, were erected at a cost over one to three hundred thousand dollars each.

The steady growth of the archdiocese is further attested by the fact that in this Jubilee Year, Diocesan priests have



*Archbishop O'Neill with Father Peyton and Father Metzger—
blessing rosary for Mary Ell during Rosary Crusade, October, 1948.*

increased to 114, Regular priests to 85; parishes to 101; missions and stations to 156; and hospitals to nine. Another measure, equally tangible and striking, of the steady progress of the Church during these 13 years are the 68 new churches constructed, in some cases replacing the original Mission Church, as well as five convents built new or enlarged, several hospitals extended, Summer Camps and Shrines improved, and a large number of new rectories built. The Catholic population of the Latin Rite, on the basis of latest parish reports, numbers 84,792 souls. Under Archbishop O'Neill, as was predicted by Archbishop J. H. McDonald of Edmonton in 1947, "Regina's excellent record of unity, generosity, and solidarity has been well maintained".



LAYWOMEN'S RETREAT GROUP, SACRED HEART ACADEMY.

Retreat Master: Rev. Father Dyer, S.J.

Chapter IV

ARCHDIOCESAN ADMINISTRATION

The administration of a diocese involves many offices, functions and services. Like all government, diocesan government has three main functions: *Legislative*, i.e., power to enact laws and make rules and regulations for the guidance and welfare of its members, (Can. 196); *Judicial*, i.e., power to interpret its laws and to make decisions in their application, (Can. 1553); and *Coercive*, i.e., power to impose penalties and thereby to render both legislative and judicial power efficacious and respected (Can. 2204).

Each diocese is a segment of the universal Church—and over it is placed a Bishop who, as successor of the Apostles and, by divine institution, governs that segment with ordinary power under the authority of the Roman Pontiff. (Can. 329). Hence a Bishop, in governing a diocese, must exercise this threefold function. To do so effectively, he must ordinarily associate with himself many others to whom he commits the execution of some of these functions. And so, a Diocesan Administration is set up which is subject to the authority of the Bishop, and which, in the Bishop's name, exercises various governmental functions and renders administrative services to both the clergy and the laity of the diocese.

Chancery Office

This episcopal administration of a diocese is centred in the Chancery Office. The name "chancery" is derived from the Latin term *cancellarius*, the name given to the door keeper who stood at the *cancelli*, a lattice-work or bar that separated the Roman law courts from the people.

Gradually this individual became a secretary who wrote the documents necessary for the Court. When there was need for erasures in documents, this was sometimes done by forming over the word to be deleted a lattice-work of cross lines that were also called *cancelli*. The act of deleting was called *cancellare*, from which comes the English word "cancel".

From the 12th century, the diocesan Chancellor generally was the head of the documentary system of the diocese and supervised the writing of official documents and their filing in the official archives. In Canada, the First Plenary Council of Quebec (1909) decreed that Bishops organize Chanceries

(also called episcopal curia) in their respective dioceses. (Can. 650).

The Chancery Office is the official office building of the Bishop. In it there is not only the office of the Bishop, but also offices for priests who assist him in the administration of the diocese, or who supervise diocesan projects. In this office is located all necessary office equipment, files, records, library and diocesan archives.

When the Diocese of Regina was erected and Archbishop Mathieu arrived, he purchased a brick residence building at the corner of McIntyre Street and 13th Avenue, and made it his official "Bishop's Residence". In it he located his first Chancery Office, designating certain rooms as offices for this purpose. Since it was really too small for the purpose, he enlarged it by building an addition to it. It served as his Chancery Office until 1932, when Archbishop McGuigan converted the entire building into the Regina Cleri Seminary. At the same time, he divided part of the sacristy in the Holy Rosary Cathedral into offices, and transferred the Chancery Office to its present site at 2107 Garnet Street.

The personnel associated with the Bishop and serving in the Chancery Office is sometimes called the bishop's "official family", or the "Diocesan Curia". Canon Law pretty well determines who these officials in the Chancery Office are to be and what role they play in the administration of the diocese. But often too, special local needs make it necessary for the Bishop to appoint additional officers and to assign to them specific work such as Diocesan Directorships of organizations. These latter however, rarely have an office in the Chancery.

Vicar General

The Vicar General is appointed by the Bishop and, with certain reservations, shares the Bishop's ordinary jurisdiction in spiritual and material matters in the diocese. His jurisdiction expires with the vacancy of the See or at the will of the Bishop.

At Regina, the first Vicar General appointed in 1917 was the Right Reverend Z. M. Marois, P.A., who held this office until the death of Archbishop Mathieu in 1929. During the vacancy, pending the appointment of Archbishop McGuigan, he administered the diocese as Vicar Capitular. Archbishop McGuigan re-appointed him to the office of Vicar General, and when he retired to Quebec in 1930, the Archbishop named him Honorary Vicar General.

In December 1930, Archbishop McGuigan appointed the Right Reverend A. J. Janssen, P.D., as his new Vicar General. Monsignor Janssen held this office until his death in 1959, but ceased to exercise his prerogatives upon his retirement in 1955. However, twice, after the transfer of Archbishop McGuigan to Toronto, and after the death of Archbishop Monahan, he was elected Vicar Capitular when his office had ceased with the vacancy. In June, 1955, Archbishop O'Neill appointed the present Vicar General, Right Reverend Frank Gerein, P.D., as alternate to Monsignor Janssen.

Chancellor and Procurator

The Chancellor of a diocese is a priest, also appointed by the Bishop, who is responsible for the proper custody of official documents and for their proper filing in the archives of the Chancery. At times a vice-chancellor is named to assist him. He is also, by reason of his office, an ecclesiastical *Notary*, and, in our archdiocese, he exercises the duties of a *Procurator* or administrator of the temporalities of the archdiocese. Often too, the Chancellor acts as *Secretary* to the Bishop.

In the diocese of Regina, the first Chancellor and Secretary to Bishop Mathieu, was the Rev. Father Beaulieu, who remained until 1912 when he returned to Quebec as a Canon of the Cathedral Chapter there. He was succeeded by Father Z. M. Marois as Chancellor until 1917 when he became Vicar General, and was in turn replaced by Father G. E. Grandbois as Chancellor. At the same time, Father H. Arthur Benoit was named Secretary of Archbishop Mathieu. Reverend Father J. Athol Murray was Chancellor and Secretary from 1923 to 1927, when he was succeeded by Reverend Allyre Charest who also served in other offices until 1931.

In this year, Archbishop McGuigan appointed Fathers J. E. Cahill and E. A. Yandeu as Chancellor and Vice-Chancellor respectively. At the same time, Father A. J. Phelan was named Secretary. In 1935, Archbishop Monahan obtained the loan of Father J. E. Campbell, J.C.D., from the Archbishop of Winnipeg, to succeed Father Cahill as Chancellor. He remained in this office until 1937 when he too returned home to his own Archdiocese of Winnipeg.

A shortage of priests, aggravated by World War II which claimed the services of several Regina priests, made it impossible for Archbishop Monahan to appoint a permanent Chancellor to succeed Father Campbell. However, Rev. G. F. O'Donnell

served as Secretary and Acting Chancellor for a short time in 1938-39, and Rev. Ray G. MacDonnell as Vice-Chancellor on a part time basis in 1943-44. In the summer of 1946 Rev. P. S. Kinlin was Vice-Chancellor for three months prior to going to the University of Ottawa for post graduate studies.

Finally, in 1946, the late Father Michael F. Daley was appointed Chancellor and remained in this office until replaced in 1953 by the present Chancellor, Rev. P. S. Kinlin, J.C.D. Father Daley was also full time Armed Forces Chaplain in 1940-46, and part time Chaplain until his death in 1959. Rev. D. McGuigan became Vice-Chancellor in 1960.

Mention should also be made of Miss Marie Smith who has given more than 25 years of loyal stenographic and secretarial service in the Chancery Office under the last three Archbishops of Regina.

Examiners and Parish Priest Consultors

Canon Law ordains that every diocese should have a number of Synodal Examiners and Parish Priest Consultors, proposed by the Bishop and approved by a Synod. In the absence of a Synod, pro-Synodal officials are to be appointed by the Bishop for these roles, their number being left to his own discretion.

These offices were first set up and officials appointed in 1932 by Archbishop McGuigan. As Examiners he named his Vicar General and the Rector of the Regina Cleri Seminary, and these officials have held this office ever since. Other priests who at different times served as Parish Priest Consultors were: Monsignor Janssen, and Fathers Henri Metzger, Andreas Zimmerman, A. Ferland, J. Athol Murray, and P. Schorr.

The First Archdiocesan Synod in 1958 elected the following to these offices:

Synodal Judges: Fathers A. J. Gocki, F. J. Schachtel, H. Poirier, G. J. Schachtel, A. J. Phelan, Michael Vezer, P. Rubbens, and A. P. Ryan.

Synodal Examiners: Monsignor F. Gerein, Fr. Wenceslaus Sebastian, O.F.M., R. J. McLellan, S. F. Leibel, G. F. O'Donnell, G. J. Schachtel, M. J. Hogan, and A. P. Ryan.

Parish Priest Consultors: Monsignor P. Santha, Father: J. C. Keohan, F. A. Seiferling, M. F. Daley, A. Zimmerman, E. A. Yandea, R. J. McKenna, and J. C. Molloy.

Diocesan Consultors

The Code also provides for a Cathedral Chapter, or where this does not exist, for a Council of Diocesan Consultors to be appointed by the Bishop. These Consultors form an Advisory Board to assist the Bishop. The first Diocesan Consultors in the new Diocese of Regina were appointed in 1911 by Bishop Mathieu. They were only two: Rev. Augustine Suffa, O.M.I., and Rev. Charles Maillard. Other prominent priests who served in this capacity in subsequent years were: Monsignori Marois and Grandbois, and Fathers Bernard Ueberberg, O.M.I., and Frank W. Hill, C.S.S.R.

In 1931, on his accession to the archdiocese, Archbishop McGuigan appointed a new Council with the following members: Monsignori A. J. Janssen and P. F. Hughes, and Fathers A. Charest, A. J. Gocki, P. Santha, D.D., A. J. Schimnowski, O.M.I., and F. W. Hill, C.S.S.R. A short time later, when the Holy See decided that Religious should not serve in this capacity, the Archbishop replaced the two latter by appointing Fathers J. E. Cahill, D.D., Charles Sauner, D.D., and Frank Gerein, D.D.

Under Archbishop Monahan, for a short time, Father J. E. Campbell, J.C.D., and Monsignor Jules Bois, D.D., were also Diocesan Consultors. And later still, shortly before his death, Archbishop Monahan invited Monsignor J. A. Theriault and Fathers P. Schorr, A. J. Phelan and Michael Vezer to serve as Diocesan Consultors.

Other priests who have served on this advisory Council under the present Archbishop, in addition to some of the above, were Fathers M. F. Daley and P. S. Kinlin, J.C.D. At the present time, the Diocesan Consultors are: Monsignor F. Gerein, and Fathers P. S. Kinlin, J.C.D., A. J. Gocki, A. J. Phelan, and Michael Vezer.

Matrimonial Tribunal

The Sacred Canons prescribe that in every diocese there should be appointed officials for the adjudication of matrimonial cases and other litigation. Before 1930, in the diocese of Regina, few such matters were referred to the Bishop, and therefore in the initial stages of the development of the administration no need for such appointments was evident. In the rare case which arose, Archbishop Mathieu himself studied and decided the matter—generally calling upon Fathers Charles Sauner, D.D., or F. X. Blanchin, O.M.I., of the Lebrét Scholasticate for consultation.

In 1931 Archbishop McGuigan set up the first Archdiocesan Matrimonial Tribunal, appointing Monsignor A. J. Janssen the Officialis to head it, and associating with him Fathers A. J. Schimnowski, O.M.I., J. C. Keohan and A. J. Gocki as pro-Synodal Judges; Rev. A. J. Phelan as Defensor Vinculi; Rev. E. A. Yandean as Promoter Justitiae; and Rev. Frank Gerein, D.D., as Notary. This Court was also to function as an Appeal Court for the Suffragan Sees until 1947.

However, as the work of the Court increased, and for the sake of greater efficiency in this field, the Sacred Congregation "de Disciplina Sacramentorum" on January 28, 1946, issued a decree setting up seven *Regional Matrimonial Tribunals* for Canada. One of these (No. 6) was assigned to Regina and given jurisdiction for the provinces of Manitoba and Saskatchewan. By order of the Apostolic Delegate for Canada, this new Court began to function on January 1, 1947. The first personnel appointed by the Bishops of the two provinces was as follows: Officialis: Very Rev. Hyacinth Workman, O.F.M.; Defensor Vinculi: Rev. A. J. Phelan; Notarius: Rev. Frank Gerein; Notarius Assistens: Rev. Emmett Mooney, D.D.; Judices: Right Rev. A. J. Janssen, D.P., Rt. Rev. Henri Kugener, D.P., Rev. A. J. Gocki, and Rev. A. Ouellet, O.M.I.; Promoter Justitiae: Rev. Alexander Josse, O.M.I.; Promotor Justitiae Substitutus: Rev. Gerard Nogues, O.M.I. Associated with the above Officialty were Promoters and Advocates, two from each diocese and Vicariate Apostolic within this territory. The Toronto Regional Tribunal was designated as the Court of Appeal for this Region.

At the present time we have in the Archdiocese of Regina an Archdiocesan Curia composed of the following: Officialis: Rev. P. S. Kinlin, J.C.D.; Defensor Vinculi: Rev. A. J. Phelan; Notary: Rev. E. Mooney, D.D.

Our present members of the Regina Regional Matrimonial Tribunal are: Officialis: Rev. P. S. Kinlin, J.C.D.; Vice-Officialis: Right Rev. F. Gerein, D.P., S.T.D., V.G.; Judices: Very Rev. F. J. Schachtel and A. J. Gocki, and Rev. Fathers A. P. Ryan, P. Rubbens, H. Poirier, D. Lucey, A. J. Phelan, J. J. Burns, J. Floyd, D. Dorion and A. Kulscar. Defensores Vinculi: Rev. R. J. Ogle, J.C.D. (Saskatoon), M. J. Hogan, F. Charette and E. McGrath. Notarius: Rev. E. Mooney, D.D. Vice-Notarii: Rev. L. Savoie, Charles Gibney, Norman Andries, and G. Couture, J.C.L., (Gravelbourg).

Other Diocesan Appointments

To assure a more complete and efficient administration to the archdiocese, Archbishop McGuigan also appointed a Council of Administration in 1931. Over the years, under successive Archbishops, the following have served on the Council: Monsignori Janssen and Bois, and Fathers A. Charest, J. E. Cahill, F. Pander, J. C. Keohan, and Joseph Lukas. At the present time, its members are: Right Rev. F. Gerein, V.G., and P. S. Kinlin, J.C.D.

At the same time, Archbishop McGuigan appointed Committees on Vocations, on Religious Instruction and on Education. Various priests, specializing in these fields, have rendered excellent service to the Church through their work on these Committees.

Diocesan Directors for various Diocesan Works have also been appointed at various times. Those serving at the present time, and appointed by Archbishop O'Neill, are: Priests' Eucharistic League: Rev. Emil Kutarna; Propagation of the Faith: V. Rev. F. J. Schachtel; Confraternity of Christian Doctrine: Rev. M. J. Hogan; Sodality of B.V.M.: Rev. Charles Gibney; Holy Childhood Association: Rt. Rev. F. Gerein, D.P.; League of the Sacred Heart: Rt. Rev. P. F. Hughes, D.P.; Immigration: V. Rev. A. J. Gocki; Vocations: Rev. A. J. Phelan; Eucharistic Crusade: Rev. Walter Wadey; Catholic Welfare Society: Rev. A. P. Ryan, Chaplain.



PRECIOUS BLOOD MONASTERY (1960)

DIOCESAN PRIESTS' RETREAT, CAMPION COLLEGE, AUGUST 8-12, 1960



FRONT ROW (L. to R.)—Fr. J. J. Farrell, S.J.; Mons. P. F. Hughes, D.P.; Mons. F. Gerein, S.T.D., D.P., V.G.; Archbishop M. C. O'Neill, D.D., O.B.E., M.M., LL.D.; Fr. H. Krawitz, O.M.I. (Retreat Master); Mons. P. Santha, C.S.; Fr. J. A. Turgeon.
 SECOND ROW—Fathers J. A. Floyd; J. E. Firkola; J. C. Molloy; C. S. Godin; A. Murray; L. M. Misere; F. Juzynic; W. Crosse; G. Barton; C. Lucey; R. J. McLellan; A. P. Ryan; P. Komus; L. E. Kubash; E. Gilpin.
 THIRD ROW—Fathers M. E. Vezar; J. P. Murphy; J. A. Foisy; D. C. Lucey; P. J. D'Aoust; G. E. Mulligan; V. L. Carey; I. H. Gorski; S.T.L., L.S.S.; F. X. Charette; S. Ripplinger; A. J. Gocki, S.T.L.; J. C. Frey; M. D. Dorion; J. J. Burns.
 FOURTH ROW—Fathers A. A. Kulcsar; G. Massé, P.S.M.; D. McNeil; L. M. Dobbeltstein; H. Poirier; A. N. Gillot; H. Delisle; J. C. Keohan; A. J. Phelan; P. J. W. Rubbens; J. Volk; F. A. Seiferling; J. T. Reidy; F. Marcotte; K. Koep; L. J. A. L'Heureux.
 FIFTH ROW—Fathers N. Marcotte; E. F. Kutarna; A. T. Goetz; S. Leibel; L. L. Sullivan; M. J. Hogan; J. Sterk; K. J. Hart; H. M. Veltman; A. A. Vandendriessche; E. T. McGrath; G. F. O'Donnell; J. Kutarna; G. V. Reilly; S. J. Slezak; N. Andries.
 BACK ROW—Fathers P. S. Kinlin, J.C.D.; G. J. Schachtel; H. Bosma; C. A. Lambertus; G. Rushka; B. Leboldus; D. McGuigan; S.T.L.; P. Finnin; L. Albers; E. L. Toupin; C. D. Gibney; E. P. Morrissey; A. Kines; L. J. Savoie; E. B. Mooney, S.T.D.; J. C. Deutscher; W. A. Wadey.
 Absent when photo was taken: Fathers C. A. McMahon; H. G. Theunissen; E. A. Yandeau; F. J. Schachtel; R. J. McKenna; C. J. Kisel; F. Yuryk; J. J. Mutchay; M. George; F. Vachon; A. de Kievich; K. Greer; T. P. Wheeler.

Chapter V

RELIGIOUS COMMUNITIES

From the very beginning of the history of the West, Religious priests, sisters and brothers have played a prominent role in the establishment of the Church. We have seen how the first missionaries accompanying De la Vérendrye were Jesuits. In 1844 came the Grey Nuns and the following year the Oblate Fathers and Brothers.

Other Religious Communities followed in their wake, particularly at the beginning of the present century. In the Archdiocese of Regina they have been numerous and powerful auxiliaries of the Diocesan priests throughout the history of the archdiocese. Here then, we wish to pay tribute, albeit very briefly, for the heroic work which these various Religious communities have rendered to Holy Church.

A. COMMUNITIES OF MEN

Oblates of Mary Immaculate

Under Father Provincial, P. Magnan, O.M.I., at the turn of the century, new Oblate mission centres were opened at Grayson and Regina in addition to Lebreton where the Oblates had first established a residence as early as 1868. From these new centres they ranged far and wide over the prairies. Almost every parish from South to North in the archdiocese had an occasional Oblate visitor for Mass and the Sacraments.

Three Oblate Fathers from Lebreton looked after Qu'Appelle between 1903 and 1906. They were: Fathers A. Kim, O.M.I., P. St. Germain, O.M.I., and G. Van Gestern, O.M.I. At Grayson they established a residence in 1905 with three resident missionaries, Fathers M. J. Kasper, O.M.I., J. Schulte, O.M.I., and P. Funke, O.M.I., to visit burgeoning communities north of the Qu'Appelle Valley, e.g., Melville, Fosston, Rama, Dysart, Lemberg, Killaly, Southey, Cupar, etc. At Lemberg, Father L. Gabriel, O.M.I., took up residence in 1907 and remained there until he moved to Southey two years later. Other pioneer Oblate Fathers in this area were: E. Hess, O.M.I., J. Riedinger, O.M.I., F. X. Rapp, O.M.I., B. Ueberberg, O.M.I., J. Seltman, O.M.I., H. Boening, O.M.I., P. Habets, O.M.I., and several others.

At Regina, Father Joseph McCarthy, O.M.I., said Mass as early as 1885. In the years following, other Oblates, e.g., P. Dommeau, and P. St. Germain, also visited the new community. In 1903, Father A. Suffa, O.M.I., took over St. Mary's Church and established a residence. With him were two veteran missionaries, Fathers A. Kim, O.M.I., and Joseph M. Kasper O.M.I. In the years following, many other Oblate missionaries were stationed here, and these travelled to many centres, e.g., Moose Jaw, Claybank, Spring Valley, Holdfast, Dilke, and to various other missions which are now outside the boundaries of this archdiocese.

The Oblate Fathers also opened Indian Industrial Schools in many centres of the province with the support of the Canadian Government. Four of these are still in the Archdiocese of Regina. These were opened at Lebret in 1884 with the noted Father Joseph Hugonard, O.M.I., as principal; and subsequently in 1895 at St. Philippe, in 1896 at Lestock, and in 1897 at Marieval.

The heroic ministry of these Oblate missionaries brought many blessings both to the Church and to their own Community. In 1927 the Oblate Fathers opened the Sacred Heart Scholasticate at Lebret as a School of Theology for their western vocations. So greatly did the congregation flourish that the Province of Manitoba was erected in 1904 for Western Canada. A German St. Mary's Province (1926) and a Polish Province of the Assumption were erected later, and these two provinces still have six and nine parishes respectively in the Archdiocese of Regina.

Society of Jesus

This Order has had missionaries in Canada from the earliest days of its colonization. They were also among the very first to come to the western prairies. In 1885 they took over the administration of St. Boniface College, and from there sent missionaries to many centres and settlements, e.g., Father Louis Drummond, S.J., visited Regina before 1891 and said Mass in St. Mary's Church.

In 1925 the Canadian Jesuits were divided into two provinces, viz., of Upper and Lower Canada. At the invitation of Archbishop Mathieu, they came to Regina in 1918 to establish Campion College. Among the first priests stationed here were Father T. J. MacMahon, S.J., Founder of Campion and several associates and successors, viz., Joseph Leahy, S.J., Fathers George and Austin Bradley, S.J., J. Milway Filion, S.J., F. Breslin, S.J., J. Carlin, S.J., and C. Keating, S.J.

The new college flourished from the very beginning. Its original location was in two buildings on Argyle Street, but with the help of Archbishop Mathieu and the Knights of Columbus a first and more permanent building was erected on its present site two or three years later. Always pressed for room and accommodation, several additions were made and a modern auditorium was constructed giving it a present capacity of over 500 students. At the present time it has a staff of 14 priests, six scholastics, and two lay brothers, as well as a variable number of lay teachers and other workers. These priests, besides teaching, have also rendered precious service to the archdiocese by assisting in the ministry and by preaching retreats and missions.

The archdiocese is deeply indebted to the Jesuit Fathers, for, thanks to their work during the past 43 years, hundreds of their students have been able to enter various professions, and have become prominent Catholic lay leaders, and several score have found a vocation to the priesthood under their direction.

Premonstratension Fathers

This Order is one of the most venerable in the Church. Founded in 1120 in France, it established itself in French Canada before the turn of the century. Since it was never a large Order in Canada, it was unable to send many missionaries to the West.

However, we must not overlook two of these Fathers who came to Regina and rendered excellent service here. In 1900, Father Jacob Bresson, O. Praem. was parish priest of St. Mary's. He was succeeded by his colleague, Father Athanasius Van Heertum, O. Praem. (1900 - 1903), and both names appear in various mission registers, indicating that they were very active missionaries during those early days.

Redemptorist Fathers

On January 18, 1914, His Grace, Olivier Elzear Mathieu, Archbishop of Regina, wrote a letter to the Redemptorist Provincial of the Baltimore Province, Very Rev. Joseph Schneider, C.S.S.R., from which the following are extracts:

"I come to speak to you of a question, which is very important to my Diocese. You know that when I arrived here, there was a small church in Regina for all the Catholics of the different nationalities. I saw immediately that I had to divide that parish and a very fine church has been built for the

faithful of English and French descent. I followed them there and the church is my cathedral.

"In the whole diocese I had but one English-speaking priest, and I had to appoint him pastor of this new parish, which we can make the finest in the whole West. We have more than 2,000 English Catholics and about 400 French. A great number of them were not going to church before my arrival, but now they are pleased to fulfil their duty.

"Unfortunately the parish priest is unable to take sufficient care of them . . . and I will not be able to have English-speaking priests before a few years. I have day and night thought of it before God since the opening of the parish. The only means of having these souls properly cared for is to ask a Community to take over the direction of the parish as propastors for a while. I would be kind to them. I would do my best to help them. And I am sure, that with men like those you have in Yorkton, it would be easy to organize the parish.

"Would you kindly tell me, if you could give me two or three of your Fathers . . . If one of them could speak French, it would be very useful . . . And once here in Regina these Fathers could be very useful to many priests of the diocese, who would be pleased to invite them to preach Missions in their parishes, etc. . . ."

On March 7, 1914, Rev. John Derling, C.S.S.R., who was then Superior of the house at Yorkton, was appointed first pastor of the Cathedral Parish in Regina when the Redemptorists would take it over. He took the incumbency in April of 1914, although the official declaration was not signed until April of 1915. In 1915, Rev. George Daly, C.S.S.R., became Superior; in 1918, Rev. Stephen Connolly, C.S.S.R.; in 1921, Rev. Peter O'Hare, C.S.S.R.; in 1924, Rev. Francis Healey, C.S.S.R., and in 1927, Rev. Francis Hill, C.S.S.R.

It was under the Rectorship of Father O'Hare that the new presbytery or rectory was built and occupied in October of 1922. The work of the Redemptorists of the Regina Cathedral was simply that of ordinary pastoral care, and that temporarily until the Archbishop would be in a position to furnish his own priests to relieve the Redemptorist Fathers. In 1915, His Grace, the Archbishop proposed to set up a parish in the north section of Regina, under the title of "Our Lady of Perpetual Help", and to ask the Redemptorist Fathers to take charge of it. However, due to lack of priests it was not accepted at the time. The religious census of 1916 states that in Regina there were 327 families and 1,271 souls.

In 1927, His Grace was able to staff his Cathedral with diocesan priests and the Redemptorists then were asked to take over the parish of St. Joseph's in Moose Jaw.

On the occasion of their departure, the Archbishop wrote to the Redemptorist Provincial: "I must once more thank your Community for what it has done for me here. I really do not know what I could have done without your Fathers. The Archdiocese is rapidly increasing. Your Fathers, if they were more numerous out here, could have many missions to preach and do much more good. I ask God to reward you for what you have done for His glory in this immense West and you may be sure of my gratitude. As long as I am Bishop, your good Redemptorist Fathers have jurisdiction in my diocese. I am happy to show my affection and gratitude for a Community which deserves our respect so much."

Similar tribute is due to these Fathers also for the pioneer work which they have done at Yorkton. They arrived there in 1904 and established St. Gerard's Parish and made it a centre of the missionary apostolate. From here they have been taking care of some 20 missions some of which have already developed into parishes. So many Fathers have laboured here that it is impossible to mention them all. But the flourishing condition of the northeastern section of the archdiocese is largely to be attributed to their zeal and effort.

Franciscan Fathers

The Order of Friars Minor was founded some 750 years ago by St. Francis of Assisi. They first came to Canada in 1608 with Champlain, but were expelled by the English when the colony fell to England in 1760. In 1890, by virtue of a Rescript of Pope Leo XIII they were re-established and returned to Montreal.

In 1909 they opened their first Friary in Western Canada at Edmonton. When Archbishop McGuigan came to Regina in 1930, he invited the Franciscan Fathers to open a house in the city. To make this possible, he sold his own Archbishop's Residence to the Franciscan Fathers. They immediately converted it into a Franciscan Friary which the Archbishop blessed and officially opened on September 6, 1931. The Founders were Fathers Celestine Joseph Demers, O.F.M., and William Lavallée, O.F.M., and Brothers Joseph Rheaume, O.F.M., and Eusebius Bousquet, O.F.M.

The following year this house became the Regina Cleri Seminary, with the Archbishop as Rector, Father Celestine



FOUNDERS OF THE FRANCISCAN FRIARY, 1931

Seated: Archbishop McGuigan

Standing (L. to R.)—Brother Eusebius, Father Celestine-Joseph,
Father William, Brother Joseph

Joseph as Superior and Spiritual Director, and Father Adrian Malo, O.F.M., as professor along with three Diocesan priests, viz., Fathers A. J. Phelan, Anthony McGolrick, and Frank Gerein, D.D. The Archbishop himself continued to reside in the Seminary until he purchased a smaller brick residence for himself in 1941.

During the past 30 years, the following Fathers have been Superiors (Guardians) of this Franciscan house: Fr. Alphonse Claude Labossiere, O.F.M., Fr. John Capistran Cayer, O.F.M. (who was consecrated as Bishop and named Vicar Apostolic of Alexandria, Egypt, in 1949), Fr. Walter Bedard, O.F.M., Fr. Wenceslaus Sebastian, O.F.M. (who was recently named Provincial Superior of the Franciscan Friars in Western Canada) and Fr. Benedict Fink, O. F.M., the present Superior. Two other Fathers who were Superiors during this period were Fathers Felix, O.F.M., and Hyacinth, O.F.M.

Fathers Celestine, Hyacinth and Wenceslaus have also successively fulfilled the function of Vicar Delegate for

Religious in the archdiocese. The Franciscan Third Order for lay people has also flourished since 1931 under the successive guidance of Fr. Thomas More McDonald, O.F.M., (1947-1955) and Fr. Wenceslaus Sebastian, O.F.M., (1955-1961). Plans are being developed at present by the Franciscan Fathers for the foundation and operation of an Archdiocesan Retreat House which should be a reality soon.

In 1953 a French parish was opened in Regina (St. Jean Baptiste) and confided to the Franciscan Fathers. The present pastor is Fr. Rufin Turcotte, O.F.M. The Franciscans now have in residence at Regina: nine priests, two clerics, and four lay brothers.

Pretrés de Sainte-Marie

This community was founded in France in 1851 and came to Alberta to serve in the missions in 1904. In 1924 Bishop Prudhomme invited these Fathers to Prince Albert and confided a number of missions and parishes to them. In September, 1934, Archbishop McGuigan committed to their cure the parishes of St. Front and Perigord as well as the mission of Nobleville. Their pastoral devotion there has won for them the loyalty of the faithful as well as the respect of their fellow priests in the archdiocese.

Fils de Marie-Immaculée

Also founded in France, in 1804, these Fathers came to Saskatchewan in 1903 and established a mission centre at St. Hubert, south of Whitewood. Four priests were originally stationed there: Fathers B. Fallourd, F.M.I., P. Bodin, F.M.I., A. Lafreniere, F.M.I., and A. Granger, F.M.I. For many years they cared for the missions of Broadview, Whitewood and St. Luke.

With their encouragement the Sisters of the Cross opened a school at St. Hubert in 1907, and in 1924 the same Sisters opened one of the first old folks homes there naming it "St. Joan of Arc Home". At present there are only two priests at St. Hubert, viz., Father J. Bordet, F.M.I., Pastor, and Father A. Granger, F.M.I. These Fathers too have served the Church nobly in the archdiocese and merit the respect and loyalty of all. In August, 1961, these good Fathers decided to leave the archdiocese and to hand over their parish to the diocesan clergy. The new pastor is Rev. L. L'Heureux.

Missionaries de La Salette

These missionaries came from France to the United States in 1892 and in 1899 began to establish centres in Western Canada. Here in the archdiocese, they were the early missionaries who developed some of these centres into permanent parishes at Estevan, Forget, Weyburn, Lampman and Pangman. Moreover, they opened more than 20 other missions in the southeastern section of the archdiocese.

Among the Fathers whose memory is still precious to many pioneers for their heroic services to the nascent Church in the area, we recall at least the more well known: Fathers J. M. Trapeau, M.S., P. Morard, M.S., P. Rivoir, M.S., L. Perpète, M.S., W. J. Fortier, M.S., A. Dupraz, M.S., R. Lachapelle, M.S., H. Girard, M.S., H. Galvin, M.S., M. Michael, M.S., T. Lincks, M.S., F. Richard, M.S., E. J. Plattier, M.S., J. Zimmerman, M.S., A. Sommerfeld, M.S., C. Fuchs, M.S., W. Weselak, M.S., Stan. Majka, M.S., E. Marcoux, M.S., and P. Cruveiller, M.S.

Between 1941 and 1945 these Fathers retired from the archdiocese and transferred their parishes and missions to the diocesan clergy. Much progress has been made in this territory during the past 20 years, with new churches, schools, hospitals as well as new parishes and missions—but the foundation had been solidly laid by the devoted La Salette Fathers during the early decades of this century.

Brothers of Christian Schools

Soon after the Redemptorist Fathers came to Yorkton in 1904, they realized that a large part of the population in that area was of the Ukrainian Rite and that many of these people were in danger of losing the Faith unless a clergy of their own Rite were provided and special educational opportunities afforded their youth.

With this as an incentive, some of the Redemptorists obtained permission to transfer to the Ukrainian Rite, notably Father Balla, C.S.S.R., and Father Delaire, C.S.S.R. Moreover, through assistance provided by the Catholic Church Extension Society, and through the zeal of Father George Daly, C.S.S.R., St. Joseph's College was opened at Yorkton and committed to the administration of the Brothers of Christian Schools.

This institution, so unique in the archdiocese, has flourished over the years and sent hundreds of Ukrainian students

into the teaching and other professions. At present it has accommodation for more than 150 students with a staff of eight Brothers.

Brothers of the Sacred Heart

These Brothers first came to Canada in 1872 and have since won an enviable reputation throughout Eastern Canada. Not until 1953 did they come West. In 1953 they opened a house at Bellegarde under the direction of Brother George Armand. The following year they opened another foundation at Zenon Park in the Diocese of Prince Albert. At the present time, these Brothers, under Brother Yvan as Superior, have four Brothers in residence at Bellegarde where they have 28 boarders and a total of 90 students.

B. COMMUNITIES OF WOMEN

Grey Nuns of Montreal

This Congregation was founded in 1737 at Montreal by Blessed Marguerite d'Youville who was beatified on May 3, 1959, by Pope John XXIII. Three other Communities, with almost the same habit, and also called Grey Nuns, have grown out of this foundation, viz., at St. Hyacinth (1840), at Ottawa (1845), and at Quebec (1849).

These Sisters were among the pioneers in the West, arriving at St. Boniface in 1844. From there they quickly followed the missionaries and established Boarding Schools, Hospitals, Homes for the Aged, and other institutions throughout the West. In 1860 they opened a school and hospital at Ile à la Crosse—the first in Saskatchewan. Two years later they opened their first house in St. Albert in Alberta. In 1895 they opened the General Hospital at Edmonton and in 1898 a school at St. Paul, Alberta.

In the Archdiocese of Regina they blazed a trail of charity and education ever since 1884 when four Sisters opened an Indian Industrial School at Lebret with the veteran and respected missionary, Father Joseph Hugonard, O.M.I., as its first Principal. So rapidly did it develop that it had to be enlarged in 1887 and again in 1890. A large new building, serving also as a hospital, was erected in 1893. Twice fire destroyed this steadily expanding institution, in 1904 and again in 1932.

But despite these catastrophes, their work continues to this day. By their manifold services to Indians and White settlers alike, these Sisters have merited the praise of both Church and State. For by their cooperation with the various governments, and under the enlightened tutelage of their Oblate mentors, the Grey Nuns have evolved an incomparably successful system of Indian education which has been put into operation in many other Canadian institutions.

In 1907 the Grey Nuns also opened hospitals at Saskatoon (St. Paul's) and at Regina (Grey Nuns'). The latter, opened at the request of Father Suffa, O.M.I., pastor of St. Mary's, has been repeatedly enlarged and modernized since then and at present also houses the Provincial Cancer Clinic. A school of nursing was also opened in conjunction with the hospital at the same time and this has trained more than 1,500 nurses since its foundation. The first Grey Nuns at Regina were Sisters Duffin, St. Cyr, and Wagner who arrived on May 24, 1907. The modern, well-equipped hospital now has a capacity of 530 beds and a staff of 978 men and women. More than 300,000 patients "have found spiritual as well as physical refuge" in this work of charity of the Grey Nuns.

Fully deserved was the Encomium written by the Hon. W. J. Patterson, Lieutenant-Governor of Saskatchewan, as well as that of Premier T. C. Douglas in 1957 in tribute to the Grey Nuns on the occasion of the Golden Jubilee of the Grey Nuns' Hospital. Equally appropriate was this message of His Grace, Archbishop O'Neill:

"In a sense, the foundation in Regina would appear to be that of a late arrival. Comparing it with the history of the



INDIAN INDUSTRIAL SCHOOL, Lebret (*built 1932-35*)

province, that is hardly so. The Grey Nuns' Hospital began its work of mercy only two years after the formation of Saskatchewan.

"Its history is, therefore, almost coeval with that of the province.

"In offering my sincere congratulations to the present Superior, Sisters and staff on the occasion of their Golden Jubilee, I cannot forget those who were the pioneers—the sisters, doctors and nurses and staff who, over many difficult and trying years, contributed, in large measure, towards making the hospital one of the most efficient as well as a source of pride to the City of Regina and the Province of Saskatchewan."

Sisters of Our Lady of the Missions

Just 100 years ago, in 1861, this Congregation was founded at Lyons in France by Mother Mary of the Heart of Jesus. At present its Generalate is located at Hastings in England. Its purpose is the education and instruction of youth, especially in mission fields, but it also does apostolic and charitable work of other kinds.

At the invitation of Archbishop Langevin, O.M.I., this Community came to Canada in 1898 and in December of that year opened its first foundation at Crooked Lake in Saskatchewan. The following September these Sisters opened a Convent at Lebret and they have therefore been educating youth in the archdiocese for more than 60 years.

In 1904 the Sisters opened St. Raphael's Convent at Wolseley, and the following year they established their first house at Regina—a foundation which has expanded over the years to the modern Sacred Heart Academy with about 265 students. Two other houses developed in Regina from this original foundation — St. Mary's Convent in 1925, and the Sacred Heart College the following year. The latter also became the Canadian novitiate of the Community.

At Lebret, Wolseley, and Regina the Sisters provide boarding schools for girls, but also day schools for both boys and girls, teaching not only the elementary but also all high school grades. The academic record of each of these schools is outstanding and reflects credit upon the Church.

Besides maintaining these convents, the Sisters also teach in the Lebret Public School since 1905 and in the Wolseley Separate School since 1910. When Holy Rosary School was

opened in 1913 at Regina, the Sisters of the Mission were among the first teachers, and they have taught in the Separate Schools of Regina ever since. At present 11 Sisters are teaching in five such schools.

Through all these institutions the Sisters of the Missions have also cultivated the fine arts, music, and even, in the Sacred Heart Academy, provided a special Commercial Course. Ever since 1922 they have also furnished altar breads for the diocese; only recently did they relinquish this responsibility to the Sisters of the Precious Blood.

A measure of the scholarship of the Community came in 1924 when the Academy, and after 1926, the Sacred Heart College was granted the status of a Junior College by the University of Saskatchewan. The University of Ottawa also accorded this college affiliation and thus enabled the students to advance to the B.A. degree. However, in 1952, university classes at neighboring Campion College were opened to girl students, and the Sacred Heart College then reverted to its high school status of the present time.

Many other praiseworthy services to the Church are often rendered by these Sisters. The Vacation School movement, the Retreat movement, the Liturgical movement—these and other extra-curricular works, scholastic and cultural, diocesan, parochial, and even secular—have had the generous and tireless support of the Sisters of the Missions.

A Divine Blessing was surely merited by this pioneer Community. Beginning with four Sisters in 1899, the Congregation now has 75 members in the archdiocese of Regina. From its schools, 86 vocations have graduated into 25 other Religious Orders. The number of other graduates who have become Catholic leaders in other fields is legion. Two of their own Regina graduates are now Provincial Superior in Canada (M.M. St. Genevieve) and Regional Superior (M.M. St. Jerome) respectively of the Sisters of the Missions.

Sisters of St. Joseph of St. Hyacinthe

This Congregation was founded in 1877 in St. Hyacinthe, Quebec, but is one of the oldest in the archdiocese of Regina. In 1901 these Sisters accepted the invitation of Archbishop Langevin, O.M.I., and opened a house at Lac Croche, (or Crooked Lake), now Marieval.

In this Indian Reservation these Sisters have built a boarding school for the Crees and Salteaux, and for 60 years

have been laboring to bring the benefits of civilization to Indian youth. In 1960 a completely new school was opened by the Sisters to accommodate the growing number of students. Fully modern and providing a wide range of cultural and domestic training, this school is rendering an incomparable service to both the Indian population and to the Church. With ten Sisters in charge, this school now has 130 pupils.

Cooperating closely with the Oblate Fathers, these Sisters are ideal and enlightened missionaries to the Indians—and our government recognizes them as such. Their sacrifices and labours are surely blessed by God, for they now have no less than 16 schools in Western Canada.

Sisters of Charity of St. Louis

This Community was founded in France in 1806, but the French Revolution and the anti-clerical laws drove the Sisters into exile. In 1903 they found a welcome in Quebec and in 1912 they came to Western Canada and opened an academy in Calgary.

On September 4, 1913, four Sisters came to Moose Jaw to open a new foundation in a rented house. Their present St. Louis College was opened a year later as a boarding school for small boys. In 1931 this institution became headquarters for Sisters of other Communities who attended the Normal School at Moose Jaw. In 1948, after an addition had been built, high school boys were taught here and the Sisters are justly proud of one of their first graduates, Rev. Raymond McNally, who was ordained in 1961. Others at present are still in the seminary. The Sisters also teach in St. Michael and St. Margaret Schools in Moose Jaw.

At Radville, this Congregation opened St. Louis Academy in 1914 at the invitation of Father Gendron, the parish priest, with five Sisters in charge. The first building was erected in 1915 and a new wing added in 1949. In 1922 a Separate School District was organized and named St. Oliver in honor of Archbishop Mathieu. The Sisters provided classrooms and teachers, and gradually added and extended high school classes until the school graduated its first three students in 1946. There are now 14 Sisters teaching 310 pupils in the school. Among its graduates, two are Oblate Fathers, 12 have become Sisters, more than 30 are teachers and nurses, and several have entered other professions.

In 1920 these Sisters opened an Academy at Wilcox where they have worked in closest cooperation with Father J. Athol

Murray in the development of Notre Dame College. Seven Sisters are at present assigned to this institution where the Academy has about 190 students.

At Melville the Sisters opened a Convent and are teaching in St. Henry's Separate School since 1950. The following year they opened a convent at Marquis, and in 1959 still another at Regina.

So steady has been the progress of this congregation in the West that a Western Province was organized in 1947 with Mother Aimee as first Provincial. The original novitiate was opened at Moose Jaw, but it soon outgrew its facilities and was transferred to Medicine Hat in 1957. All these manifestations of progress reflect the pioneer and apostolic spirit of the Community and bring untold blessings to souls and honor to the Church.

Sisters of Sion

On the Feast of Our Lady of the Snows, August 5, 1914, four Sisters of Our Lady of Sion, under the leadership of Rev. Mother Hilda, Superior at Prince Albert, took possession of the first Sion Convent in Moose Jaw. The following month they assumed charge of St. Agnes School, and of the Sodality attached to the Church.



ACADEMY OF SION, *Moose Jaw (1924)*

Since that time there have always been Sisters on the staff, and many generations of Moose Jaw citizens testify to having been prepared for their First Holy Communion by them.

The first Superior officially named for Moose Jaw Sion was Rev. Mother Rose who arrived in March, 1916, and who remained in Moose Jaw until her death in 1942. During that time she saw the Sisters move into larger quarters, first into a converted store, then into the present convent which was occupied on March 4, 1924.

During their almost 50 years in Moose Jaw, the Sisters of Sion have remained in charge of St. Agnes School and have also expanded to St. Mary's School in 1951 and to Sacred Heart School in 1960. The boarding school at the Convent has grown from a small handful in the first years to the present enrolment of 150 students.

Among recent honors which have come to the Academy high school has been the Governor-General's medal, awarded twice within the past 10 years. The high school can boast several religious vocations, 21 of them for the Congregation of Our Lady of Sion, including the present Canadian novice-mistress, Mother Mary Gertrudine, and eight known vocations to other religious communities.

Sisters of St. Andrew of the Cross

This Congregation, founded in France in 1805, came to Saskatchewan and established its only foundation in the archdiocese of Regina one hundred years later, in 1905, at Bellegarde, in response to the invitation of the pastor, Father Napoléon Poirier. Two Sisters only came at first, but their number was soon increased.

For over 50 years these Sisters have educated the youth in the southeast section of the archdiocese. Their first little convent was replaced 10 years later by the present building under Sister Thérèse-Eugénie, Superior. At least six of their former pupils have become priests and eight Sisters in different communities. Another four are studying to become priests or brothers.

At present there are nine Sisters in this convent which has about 175 students. They have served the Church generously and well deserve the blessing that God has given.

Sisters of Our Lady of the Cross

Founded at Murinais in France in 1832, this Congregation came to the archdiocese of Regina in 1905 and opened its first house in Canada at Forget with three Sisters. A few months later seven additional Sisters arrived, and by March 19, 1906, the new St. Joseph's Convent was blessed and a bilingual boarding school opened. From 1911 to 1931 the Sisters also taught in the Forget Public School. At present there are 15 Sisters and 80 boarders in this convent.

Here too, the Sisters opened a novitiate and numerous vocations have made it possible for the Community to expand its educational and charitable services by opening additional foundations in the archdiocese. However, the novitiate was transferred to a new foundation at Prince Albert in 1958.

In 1907 the Sisters opened the Joan of Arc Home for the aged at St. Hubert where 15 Sisters now care for 120 old people in the recently enlarged institution. In 1917 the Community founded another boarding school at Wauchope where they now have a staff of five Sisters and 80 pupils. Here too, in St. Anne's Convent, last May a classroom for retarded children was opened — a new and modern educational experiment.

Another important foundation was the Sacred Heart Convent at Montmartre which was opened in 1919 and enlarged in 1951. It now has a staff of 10 Sisters and educates 320 pupils. At Montmartre too, in 1956, the Sisters were entrusted with the administration of the new Union Hospital.

Still another convent was opened at Cantal in 1941 and there are now five Sisters stationed there. A second home for the aged was opened at Weyburn in 1953, when the Sisters took over the old General Hospital buildings and converted them into a new institution under the name "Mount St. Mary's", with a capacity of 45 old people and a staff of five Sisters.

Such progress, during the lifetime of the archdiocese, is evidence of the zeal, the initiative, and the spirit of sacrifice and love of the Church which animates the Community—indicative also, we may add, of the blessing which God has given to their work.

Filles de la Providence de Saint-Brieux

This Community, also founded in France, came to Canada in 1897 at the request of Bishop Pascal. Most of their founda-

tions therefore are in the Diocese of Prince Albert and Saskatoon where the Congregation flourishes.

In the archdiocese of Regina, these Sisters have only one house, founded in 1933 at St. Front where they also have charge of the local school. God has blessed the pioneering zeal of these Sisters in Saskatchewan and their sacrifices and labours have surely brought honor to Holy Church.

Oblate Sisters of Mary Immaculate

This Congregation of Sisters was founded by Archbishop Langevin, O.M.I., at St. Boniface in 1904, and most of its houses are therefore in the Archdioceses of St. Boniface and Winnipeg. Imbued with a true missionary zeal, several of their foundations are completely dedicated to the education of Indians.

In 1932 these Sisters also opened a boarding school for Indians in the archdiocese of Regina at Lestock at the invitation of Archbishop McGuigan and the Oblate Fathers. So fruitfully are they laboring there that they now have 15 Sisters and 150 pupils in this school. God will surely bless the sentiments of charity which inspires them.

Sisters of Charity of St. John, N.B.

This Congregation opened its first Canadian house at St. John, New Brunswick, where its Motherhouse is still located, in 1854. In the course of a century, it has spread throughout the country, administering hospitals, schools, and other institutions from coast to coast.

These Sisters opened Rosary Hall at Regina in 1921 at the invitation of Archbishop Mathieu. Three years later, three Sisters arrived to assume teaching positions in the Holdfast Public School. When their Convent of Our Lady of Lourdes was completed there in 1928, they began to accept boarding students.

At Holdfast they teach all grades (I to XII) as well as music, and many of their erstwhile students have taken up teaching, nursing and other professions. At present there are seven Sisters at Holdfast and another seven in Rosary Hall where they render a precious service to young ladies who desire a home in a Christian atmosphere in the city.

In keeping with their motto "Laus Deo" (Praise be to God) they radiate a spirit of joy and charity—and this cannot

fail to merit Heaven's continued benediction upon their manifold works.

Sisters Adorers of the Precious Blood

The year 1861 marked the beginning of the first Contemplative Community to be formed in Canada when Bishop Joseph Laroque, assisted by Monsignor Joseph Raymond and Aurelia Caouette instituted the Sisters Adorers of the Most Precious Blood of Our Lord Jesus Christ.

The young Institute spread with rapidity in the intervening years, Toronto being the first foundation in 1869. Toronto founded in turn, among other monasteries that of Edmonton in 1925. The Edmonton monastery flourished and supplied several other dioceses with foundations. A request was made by His Eminence, James Charles Cardinal McGuigan, at that time Archbishop of Regina, to Mother Immaculate Heart, Superior of the Edmonton monastery, for a foundation in his archdiocese.

On December 8, 1933, five Choir Sisters: Mother Mary Josephine, Superior, Mother Henry Joseph, Sister Mary of the Infant Jesus, Sister Mary of the Precious Blood, Sister Mary of the Five Wounds, and two Tourieres: Sister Mary Mechtilde and Sister Mary Clement, opened their little sanctuary of prayer at 2161 Cameron Street in Regina under the name of "Regina Coeli". The Sisters spent 15 years in this small monastery under the following successive Superiors: Mother Mary Joseph, Mother Henry Joseph, and Mother Mary Margaret. On September 15, 1937, the first Choir postulant to make religious profession and at present Superior of "Regina Coeli", Miss Mary Warnke of Sedley, Saskatchewan, entered the novitiate.

On October 10, 1948, with the consent of the present Archbishop, Most Reverend Michael Cornelius O'Neill, the Sisters moved to a larger residence at 3238 Albert Street. This residence was not considered suitable for the contemplative life of the growing community, and on February 11th of the year 1961, over 12 years later, the Sisters moved to the present, newly constructed monastery at 2220-25th Avenue, which was officially blessed by His Grace, Archbishop M.C. O'Neill, on April 29, 1961.

Chanoinesses des Cinq-Plaies

These Sisters belong to a Congregation which was founded at Lyons, France, in 1856 and which came to Canada in 1895

when they established a boarding school at Notre Dame de Lourdes in Manitoba. They have since flourished and opened various other institutes in the archdiocese of St. Boniface where they have their novitiate.

In 1929 they came to the archdiocese of Regina when they undertook the domestic care of the new Sacred Heart Scholasticate at Lebreton—a charge which they held for several years. We hope that their unobtrusive labours there may bring them many blessings for their apostolate in Canada.

Soeurs de Notre-Dame Auxiliatrice

Founded only 40 years ago, in 1921, at Mont-Laurier in Quebec, this Community has so far confined its apostolate to Ontario and Quebec where numerous flourishing institutions testify to their dedication to educational, charitable and social works of Holy Church.

However, in 1954 they heeded the appeal of the Oblate Fathers and came West, taking over the domestic administration of the Sacred Heart Scholasticate at Lebreton. With them we trust that the blessing which attended so many of their other ventures may follow them into their new Western field.

Sisters of Providence (Kingston)

This Community was founded exactly 100 years ago, at Kingston, Ontario, by Bishop Horan who brought four Sisters of Providence from Montreal to launch the Congregation. Many convents, hospitals, schools and other institutions have since been established by this Congregation in all parts of Canada.

Arriving at Moose Jaw on April 21, 1912, at a time when a typhoid fever epidemic was rampant, these Sisters immediately began their work of charity by converting a house into a 30 bed hospital—but this proved far from adequate. Hence, in 1917 the present Providence Hospital was built. At the same time a School of Nursing was opened and in 1920 it granted its first diplomas to its first 13 graduates.

The new hospital flourished and was soon too small. An addition was made in 1927 and opened the following year. But even this additional room soon proved insufficient. Accordingly, in 1946, the Government sold several buildings at the Carleton Airport to the hospital for a Nurses' Residence for 80 nurses, thereby making 75 extra beds in the hospital building available for patients. In 1960 construction was started on

still another wing which should be ready shortly, and which should relieve the present continuing pressure for accommodation.

It should be emphasized also that this constant pressure for space did not impair service at the hospital. The most modern scientific equipment available was always provided. In 1951 a new Laboratory Department was added. In 1958 an additional five departments greatly improved diagnostic facilities. Truly, Providence Hospital has given to Moose Jaw the finest service possible and reflects credit upon the Church in the archdiocese.

Also at Moose Jaw, this Community took over abandoned college buildings in 1940 and converted them into an attractive and completely modern "St. Anthony's Home" for old people. At present eight Sisters administer this Home for 147 old folks while another 18 administer Providence Hospital.

These achievements in less than 50 years are testimony of the unstinted service which these Sisters are giving to Holy Church and of the blessings which they are bringing to Moose Jaw and the surrounding district.

Sisters of St. Martha

The Sisters of St. Martha were founded at Antigonish in Nova Scotia in 1900 by Monsignor Cameron. They first came to the Archdiocese of Regina 25 years ago, in 1936, at the invitation of Archbishop Monahan, and at present render supremely precious service to the Church through four institutions which they administer.

In 1936 they opened *Mercy Hospital* at Regina for the shelter and care of unmarried mothers and their infants. Two Sisters were joined by two more later that year for the operation of this institution which was located in a large brick mansion in downtown Regina. Working in close harmony with the Social Workers and Child Welfare Workers of the Department of Social Welfare, much has been done for the rehabilitation of young girls. Indeed, during these 25 years, many hundreds of unwed mothers and infants have been cared for by the Sisters.

The same year, distressed by the poverty and destitution of the people because of the depression, Archbishop Monahan founded the *Catholic Welfare Society* and obtained the services of a Sister Social Worker from the Sisters of St. Martha and located the offices in the C.Y.C. Hall at Regina. The staff has

since been increased and there are now two Sister Social Workers, two lay workers, a lay social worker and a secretary to work in this field. Under Archbishop O'Neill this society was reorganized in 1947 and admitted to the Community Chest as a participating agency. In 25 years it has rendered invaluable service to 5,512 individuals and families.

Also in 1936 the Sisters opened *St. Michael's Hospital* at Broadview where there are now four Sisters in charge. In 1940 this same Community took over the Melville Municipal Hospital and named it *St. Peter's Hospital*. The following year a new 55 bed hospital was built, but this soon proved inadequate and an extension was added in 1957. A further 52 bed extension was blessed by Archbishop O'Neill on June 7, 1961. So successful and welcome was this institution to Melville that local citizens contributed generously to make this latest addition possible. Nine Sisters are now stationed here to administer it.

Despite the depression, the Sisters of St. Martha placed their complete trust in Divine Providence in launching these important projects. Through them too they have rendered very precious service to the Archdiocese of Regina and merited the rich benediction of Heaven.

Sisters of Loretto

The Institute of the Blessed Virgin Mary (Loretto Sisters), founded by Mary Ward in 1609 in Belgium, came to Toronto in 1847. From there it has steadily expanded, establishing scores of foundations in 10 dioceses of Canada and the United States.

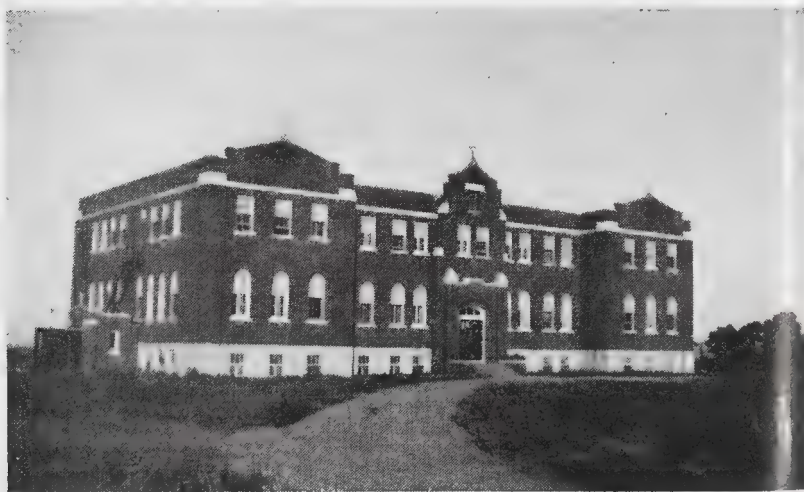
At the invitation of Archbishop Mathieu, and with the very active support of the late Monsignor Janssen, they came to the archdiocese of Regina in 1921, when they opened the first of their present four convents at Sedley. The pioneer Sisters at Sedley were Mother Ernestine and Mother Immaculata who were soon joined by Mother Winefrid, Mother St. Joseph and Mother Leonarda. In 1922 a spacious new Academy and St. Canisius School were completed. Gradually a complete High School course was introduced. This foundation flourished from the beginning and is remarkable for the large number of vocations to both the priesthood and the religious life which it has developed. Six Sisters are at present in charge of this institution.

In 1932, again at the instance of Msgr. Janssen, this Congregation opened a house in Regina and began to teach in St.

Augustine School, with M. Ethne St. Charles as first Superior. Five years later, in 1937, they opened a co-educational high school (Loretta High) with M. St. Gabriel as the first teacher of 34 grade IX pupils. This too flourished and is now known as St. John Bosco High School, and is still under the direction of the Sisters. In 1953 a beautiful new Loretto Convent was erected. The nine Sisters here now teach in the High School, and also in three Separate Schools, viz., St. Augustine, St. Andrew and St. Thomas.

When Monsignor Hughes went to Estevan in 1941, he invited the Loretto Sisters to open a Catechetical Centre there for the vast area around the town. In 1945, under Mother Benedicta Fahlman, Superior, the Sisters opened a Convent at Estevan and soon a Separate School (Immaculate Heart) was opened under their direction. So flourishing was their work here, that a second Separate School (Sacred Heart) was opened in 1959—again under the direction of the Sisters, and high school classes were begun. These ventures, with only four Sisters to direct them, are now giving a Catholic Education to 500 pupils.

In 1950, again at the invitation of Msgr. Janssen, four Sisters with Mother Beatrice Bast as Superior and Principal, opened the Loretto Academy with 76 pupils at Weyburn. The following year the Sisters began to teach High School classes in the Parish Hall. So rapidly did this foundation develop that in 1955 St. Dominic Savio Separate School was built and entrusted to the Sisters. Besides, they provided a complete



LORETTO CONVENT, SEDLEY (*built 1923*)

High School course. At present, with only six Sisters and the help of a number of lay teachers, 330 pupils receive a Catholic education in this foundation.

During these 40 years, the labour of this Community was manifestly blessed by God, and these Sisters have generously helped to promote God's Kingdom in the Archdiocese of Regina.

Sisters of St. Joseph (Pembroke)

This Congregation came to Radville in response to the invitation of Archbishop Monahan and Father E. A. Yandeau in 1946. Father Yandeau turned over his rectory to the Sisters and they converted it into a Nursing Home. Two years later a completely modern 26 bed Community Hospital was completed and opened on October 6, 1948, by Archbishop O'Neill. Further plans were also already afoot for the construction of an Old Folks Hostel in conjunction with the Hospital. These plans were realized two years later with the completion of a 50 bed modern Home directly attached as a wing of the Hospital. At present 13 Sisters administer the two institutions.

Started under severe handicaps, the works of the Sisters of St. Joseph has been richly blessed and they have rendered untold services to the sick and the aged in the southern part of the archdiocese since 1946. It was in this Home that Monsignor Janssen died in 1959.

Sisters of St. Joseph (Peterborough)

It was also at the instance of Archbishop Monahan that this Congregation consented to begin a foundation at Estevan to provide care for the sick in the extreme southeast of the archdiocese. Undaunted by the depression, and with sublime confidence that Divine Providence would bless their work of charity, the Sisters came to Estevan in 1938. Their original small hospital was utterly inadequate and soon they had to take over a part of the Air Force Station to give better care to the sick of the area.

Meanwhile, a new three storey completely modern St. Joseph's Hospital was constructed in the city, but even this is proving too small and will soon have to be enlarged. Equipped with the finest facilities, the new hospital, administered by 11 Sisters, has flourished and brought many blessings to the Estevan district.

Grey Sisters of the Immaculate Conception (Pembroke)

This Congregation is a branch of the Grey Sisters' Institute founded in Montreal in 1738 by Blessed Marguerite d'Youville. In 1926, the English-speaking Sisters working in Canada formed the sixth branch, having separated from the Grey Nuns of the Cross of Ottawa in order to carry on their educational and charitable work among English-speaking Canadians, with the Motherhouse in Pembroke. At present, the Community is established in nine dioceses and operates a variety of institutions.

These Sisters came to the Archdiocese of Regina in 1937 at the invitation of Archbishop Monahan and opened St. Joseph's Hospital at Lestock. Three years later, in 1940, again responding to the appeal of the Archbishop, they opened St. Anthony's Hospital at Esterhazy. Though founded under hardship and difficulty, both foundations have flourished and brought manifold blessings to the Archdiocese.

Sisters of Social Service

Founded in Hungary in 1908, this Community answered the call of Archbishop Mathieu in 1923 and came to Stockholm in Canada to help keep alive the Catholic Faith among Hungarian immigrants.

The following year, under Father Santha, a Separate School was organized at Stockholm and the Sisters were appointed as teachers of catechism there in 1926. At the same time, they visited homes and did various kinds of social service work, taught catechism, visited other parishes, and served as interpreters to priests in their ministry. In 1933 they took over complete charge of the Stockholm Separate School, and also opened a house in Montreal, and another in Toronto in 1942.

In 1927 they had opened a novitiate at Stockholm in order to recruit local members and at the same time expanded their field into the United States by opening a house at Los Angeles in California, which has now become their Motherhouse. Since 1929 they have taken part in Summer Vacation School work so that they were able to extend their activities to 25 communities in Canada.

In 1933, the growth of the Community made it necessary to enlarge their original convent at Stockholm, and in 1941 an additional wing was added. The Sisters established a con-

vent in Regina in 1949 and now teach in the Regina Separate Schools, while at the same time doing parish work and conducting a Kindergarten. At present there are six Sisters in Regina and another six in Stockholm. Their sacrifices for the Faith in the Archdiocese of Regina has been richly rewarded by the steady progress of the Community.

Sisters of Service

This Congregation was founded at Toronto in 1922 specifically for work in the missions of Western Canada. With this aim, these Sisters came to Regina in 1934 "to work *with* and *for* the Catholic people in outlying areas through correspondence courses in religion, through teaching in rural schools, and through religious vacation schools".

The Regina foundation now instructs more than 4,000 children residing in isolated communities through its Religious Correspondence School. To make this apostolate possible the Sisters have had the generous assistance of our three successive Archbishops as well as the Catholic Women's League and the Catholic Church Extension Society.

In 1938 the Sisters moved into the Minton district, an isolated region near the Montana border, and took over as teachers in the Bergfeld Public School. Two years later in the same area they took over the school at Diamond Crossing. Ten years later, when more prosperous times returned and the schools of the area were centralized with a school bus system, the Sisters retired from this mission.



SISTERS OF SERVICE—*Catechetical Correspondence School Office.*

Two months after opening the Bergfeld School, in August, 1938, the Sisters opened a mission at Marquis. One Sister taught at St. Mark's School in Marquis until this mission was closed in 1944.

The Sisters opened another foundation at Sinnett in 1940 when a much-needed Continuation School was opened there by the Catholic people. This school has since been enlarged and at present three Sisters are stationed in this centre.

In the face of all adversity, these Sisters have rendered a unique and supremely valuable service to the Church in the Archdiocese, and this in the very field where it was needed most. God will surely bless this devotion to His sacred cause.

St. Ursula's Convent - Quinton

At the invitation of Reverend F. Fallonier, the pastor of Quinton, two Ursuline Sisters were sent from their Mother-house, St. Angela's Convent, Prelate, to take charge of a two-roomed Public School in September, 1927.

Sister Philippine, O.S.U., took over Grades I - IV and Sister Pascal (R.I.P.) Grades V - X with a total enrolment of 70 pupils.

In 1951 provision was made for four more classrooms. Today the enrolment stands at 170 students in Grades I to XII with four Ursulines and two lay teachers on the staff. In 1955 a new St. Ursula's Convent was built to replace the Sisters' first residence—the former teacherage. As the enrolment is gradually increasing, more classrooms will probably be opened.

When Separate Schools were opened at Yorkton two years ago, these Sisters also assumed the teaching responsibilities in one of them.

Ursuline Sisters - Vibank

On November 5, 1919, the Saskatchewan foundation of these Ursulines was declared independent from the Mother-house in Germany by a document from Rome. However, this document arrived only in February, 1920. On April 20, 1920, the first Canonical Election was held and Reverend Mother Ignatia Meegeschie became the first Superior of this group of Ursulines. The next day, the first Reception Ceremony took place when a postulant from Leipzig, Saskatchewan, became Sister Mary Gabriela.

During Holy Week of 1923, fire destroyed the original Motherhouse at Grayson. In consequence, Vibank became the Motherhouse. The large beautiful brick Convent, dedicated to the Holy Family, was erected in 1923.

Besides Holy Family Convent at Vibank, there are smaller houses in Saskatchewan where Ursulines teach in both High School and elementary grades. These are at St. Joseph's Convent at Odessa, St. Mary's Convent at Allan, Sacred Heart Convent at St. Joseph's Colony, Balgonie, and St. Bernard's Convent at Grayson. In Regina, too, Ursulines from St. Ursula's Convent, conduct Ursuline High School and teach in elementary grades at Sacred Heart and St. Patrick's Schools. A newly constructed and fully modern St. Ursula's Convent was erected at Regina and opened in 1960.

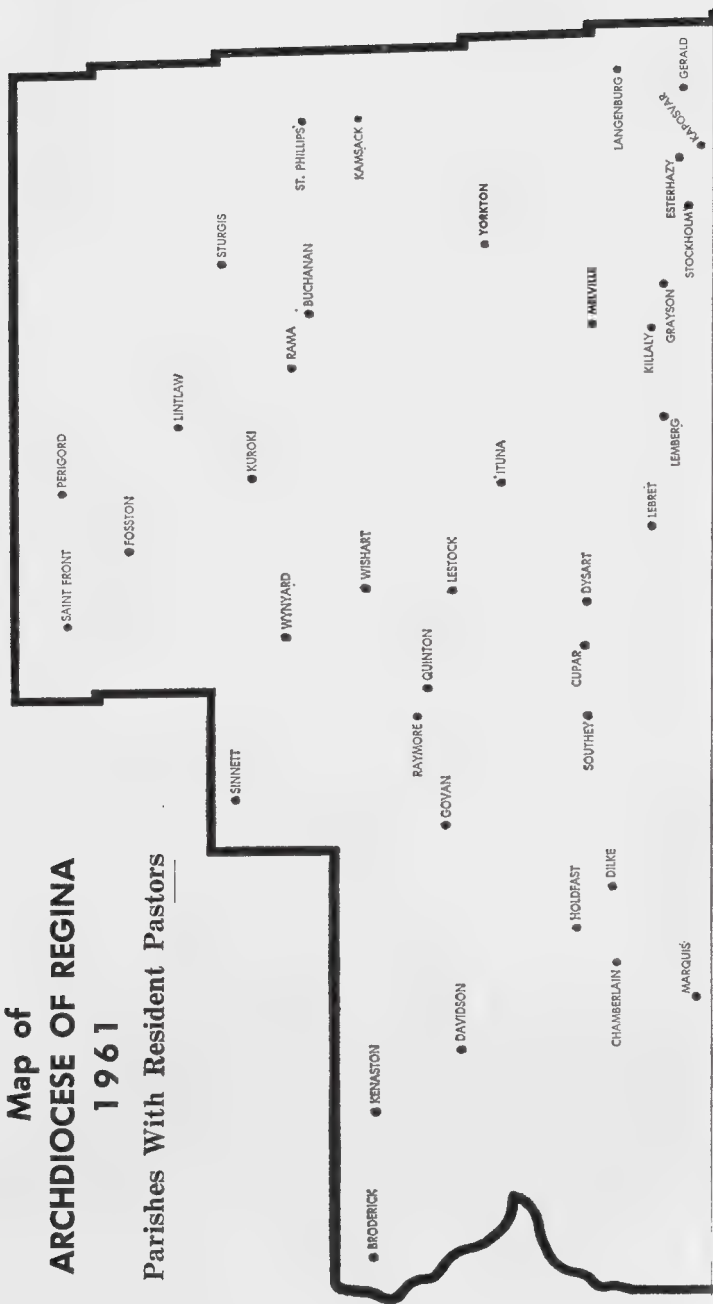
The Vibank Ursulines have gone a long way since 1919. They now belong to the Chatham Union of Ursulines, whose members work in seven dioceses of Canada and the United States.

On December 31, 1953, the decree of Union with the Chatham Union of Ursulines was promulgated. Thus, with the blessing of the Holy Father, these Ursulines move toward wider horizons for the glory of God and the welfare of souls. The Archdiocese of Regina is honored and proud of them. Deo gratias!



ST. URSULA'S CONVENT, *Regina* (1960)

Map of ARCHDIOCESE OF REGINA 1961 Parishes With Resident Pastors



Chapter VI

DEANERIES AND PARISHES

Canon Law prescribes that each diocese be divided into regions or districts, each consisting of a number of parishes, and known as Vicariates Forane, or Deaneries. (Can. 217). Each Deanery is presided over by a Dean or Vicar Forane, appointed by the Bishop, and enjoying certain prerogatives, and having certain specific duties largely of a supervisory nature.

As a step towards the proper organization of the diocese in harmony with Canon Law, Archbishop McGuigan, in 1933, erected the first two rural Deaneries at Bellegarde and at Odessa, with Right Rev. Jules Bois, D.P., and Very Rev. Charles Sauner, D.D., respectively as the Deans. In 1936, Archbishop Monahan completed the organization by the erection of additional Deaneries and the corresponding appointment of Deans.

REGINA DEANERY

Dean: VERY REV. A. J. GOCKI, V.F.

Holy Rosary Cathedral Parish

When Regina became the See city of a new diocese in 1911, there was only one Catholic church here—St. Mary's, then, it seems, named Church of Our Lady of the Rosary. Catholics then numbered something over 2,000 — mostly English, French and German speaking. On his arrival in Regina, its first Bishop was installed by Archbishop Langevin, O.M.I., in St. Mary's Church which was to serve temporarily as his cathedral.

Soon after his arrival Bishop Mathieu decided that a new Parish should be opened and a cathedral built. An Advisory Committee was named by the Bishop with the following members: H. Y. McDonald, J. J. Smith, A. E. Gorman, T. A. McCusker, Thos. Murray, J. B. Fodey, D. J. Murphy, T. M. Molloy, E. J. Malone, and F. J. O'Donnell. As architect to prepare plans for the new Holy Rosary Cathedral, Mr. J. E. Fortin was appointed. Property was acquired in 1911, and the building completed between 1912 and 1917 by Smith Bros.

& Wilson, Contractors. The ceremony of blessing the corner stone on June 30, 1913, was a notable event.

About 1928 it was completely decorated and in 1933 the Rev. Chas. Maillard painted a number of paintings for it. Later the basement was remodelled and in recent years completely renovated, so that it is now one of our most attractive and fully equipped auditoria.

In 1952 Archbishop O'Neill commissioned the well known firm of Rambusch of New York to redecorate the entire cathedral and at the same time authorized the installation of harmonious stained glass throughout the church—giving it an atmosphere of tranquil piety and exquisite beauty.

In 1922 a Rectory was designed by Storey & Van Egmond and built by contractor, D. J. Murphy. Until then the priests had resided in a cold and uncomfortable house across the street.

The first pastor was the late Rev. D. Gillies, who died on April 29, 1930. However, he was pastor for a short time only. When he retired, Bishop Mathieu committed the parish to the Redemptorist Fathers who retained its administration until 1927. At that time they turned it over to the diocesan clergy and assumed charge of St. Joseph's Church in Moose Jaw. The successive Redemptorist pastors were: Fathers John Derling (1914-15), George Daly (1915-18), S. Connolly (1918-21), P. O'Hare (1921-24), F. Healey (1924-27) and Frank Hill (1927).

When the secular clergy assumed the pastorate, the first pastor was Father J. J. O'Neill. He was succeeded in 1931 by the Right Rev. P. F. Hughes, D.P., who remained until 1941 when he was named parish priest of Estevan following the departure of the Fathers of La Salette. Monsignor Hughes was in turn succeeded by Fathers A. J. Phelan, J. C. Keohan, and the present incumbent, Rev. Walter Wadey.

The rapid growth of the city in recent years has made it necessary to erect several new parishes. As a result, the territory served by the Cathedral parish has been contracted, but there are still about 600 families in it. A number of vocations to both the secular and religious clergy as well as a considerable number of Sisters have come from the parish.

For many years also the priests stationed at the cathedral have cared for rural missions at Rowatt, Pense, Lumsden, Regina Beach, Silton, etc. At present, *Lumsden*, where an attractive new church has recently been erected, and

Regina Beach, where the church was enlarged during the past summer, are still served from Holy Rosary Cathedral.

St. Mary's Parish

This is the Mother Church of Regina. Reports sent to their Superiors at St. Boniface would indicate that Mass was said here on a little field altar of a prairie democrat by Father Joseph Hugonard, O.M.I., in April, 1880, and also by Father St. Germaine about the same time just south of "Pile O' Bones" — the present site of Regina.

But the earliest recorded history of the parish begins on December 3, 1883—the date of the first two recorded Baptisms, both conferred by Rev. L. N. L'Arche. The first Catholic Church in Regina was built at the corner of 12th Avenue and Cornwall Street, largely through the efforts of two enterprising Catholic merchants, Charles McCusker and Pascal Bonneau, who raised over \$1,000 for the purpose. A feature of the church was a tower and 300 pound bell—the first in the city. It was dedicated and blessed on August 3, 1884, by Archbishop Taché, O.M.I. Father L. N. L'Arche was the first pastor—from November, 1883, to February, 1885.

He was succeeded by Rev. Joseph McCarthy, O.M.I., (1885-86) and the parish became the headquarters of many



NEW ST. MARY'S CHURCH (1960)—*Regina's Mother Parish.*

missionaries who visited such centres as Virden, Manitoba, Wapella, Wolseley, Qu'Appelle, Indian Head, Whitewood, Moose Jaw, Swift Current, Medicine Hat, Alberta, etc.

The next pastor was Father Damian Gratton (1886-91). A social highlight during this period was the solemn wedding, on November 29, 1888, of Severe Gagnon, Superintendent of the Royal Northwest Mounted Police, and Emma Blanch Royal, daughter of Joseph Royal, Lieutenant-Governor of the Northwest Territories.

Father Gratton was a popular pastor. His tragic death by freezing when exhausted after a snow storm on his way back to Regina from a missionary trip, plunged the whole community into mourning. Celebrant at the funeral was the Rev. G. Cloutier of the College of St. Thérèse, Quebec. Present were Rev. H. LeDuc, O.M.I., Vicar General of St. Albert, Rev. E. Proth (Medicine Hat), Rev. J. A. Roy (Qu'Appelle), Hon. Joseph Royal, Lieutenant-Governor, N. F. Davin, representing the municipality, "and many others, Catholics as well as Protestants". He was buried beside the Church, but in 1906 his remains were exhumed and re-buried beside the newly built St. Mary's Church. Finally, in 1954, with proper permission from the City and from the Archbishop, Father Gratton's remains were once again exhumed and this time interred in the Priest's Plot in Regina Cemetery.

Confirmation was administered in St. Marys' the first time on October 5, 1890, by Archbishop Taché, O.M.I. An Act of Visitation made by Archbishop Langevin, O.M.I., on May 7, 1899, mentions that 58 persons were confirmed and that there were about 350 Catholics in Regina, and, with the surrounding settlers more than 550 Catholic souls, and also that the recently established Separate School had 50 pupils.

After Father Gratton's death came Fathers J. Caron (1891-94), John C. Sinnett (1894-96), J. E. Zerbach (1896-1900), and two religious, Fathers Jacobus Bresson, O.Praem, and Athanasius Van Heertum, O.Praem (1900-03). On November 12, 1903, the parish was entrusted to the Oblate Fathers and the following have been the successive pastors: Rev. A. Suffa (1903-18), H. Boening (1918-26), P. Hilland (1926-31), A. J. Schimnowski (1931-39), John Boeckenfoehr (1939-41), Thos. Schnersch (1941-44), A. Riffel (1944-47), F. J. Plischke (1947-52), N. Feist (1952-58) and since then Rev. W. Merx. Father Suffa fell victim to the influenza epidemic of 1918 as a result of excessive labours in succouring the ill.

In 1905 a new church was built on Scarth Street. It was dedicated to "Our Lady of the Holy Rosary" and blessed on December 17, 1905, by Archbishop Langevin, O.M.I. Mass was said by the Provincial, Rev. P. Magnan, O.M.I., with Father Hugonard, O.M.I., as Deacon and Father Cahill, O.M.I., as subdeacon. Dimensions of the new church were 50 feet by 90 feet with a 125 foot tower.

On November 23, 1911, the first Bishop of Regina, Most Reverend O. E. Mathieu, D.D., was installed in St. Mary's Church by Archbishop Langevin, O.M.I. Other dignitaries present were: Bishop Emile Legal of St. Albert and Bishop D. Begin of Quebec. On Dec. 25th, the Midnight Mass was Bishop Mathieu's First Pontifical High Mass in his new diocese.

The following year, the title of "Holy Rosary" was assigned to the new Cathedral parish for English speaking Catholics, while the Church on Scarth Street was designated simply as "St. Mary's Church", and was to be used mainly by the German speaking Faithful. The addition of a transept to the church was also undertaken so that the enlarged and renovated church, in its present form and dimensions, was blessed on October 19, 1913.



Archbishop Mathieu Blessing Children

The old church on Cornwall Street was torn down in 1913 because of its delapidated condition, but the cross on it, the statue of Our Lady, and the memorial tablet to Father Gratton were transferred to the new church on Scarth Street.

On December 7, 1930, the eastern boundaries of St. Mary's Parish were determined and the new Little Flower Parish was erected southeast of St. Mary's. In 1931 St. Joseph's Hall was built on Winnipeg Street and daily Mass was offered there because it was the centre of the growing population in the East end. About the same time the Fathers rented a residence on Victoria Avenue for a temporary rectory pending the purchase in 1940 of a City Fire Hall adjoining St. Joseph's Hall and converting it into the present rectory.

Meanwhile, in 1933, following several conferences between Archbishop McGuigan, Father Hilland, O.M.I., and Father Gerein, the Oblate Fathers turned old St. Mary's Church over to the Diocesan Clergy and it was given the name "Blessed Sacrament" with Father Gerein temporarily in charge. The name "St. Mary's" was kept by the Oblate Fathers and assigned to St. Joseph's Hall which was then converted into a church (with vaulted ceiling in 1940) with a full basement as parish hall.

On March 7, 1959, fire severely damaged St. Mary's Church and it was decided to build the long deferred and long projected new St. Mary's. Plans were prepared by Architect E. J. McCudden, and Poole Construction Company began work in April, 1960. On December 18, 1960, the imposing new church was blessed by Archbishop O'Neill, and shortly thereafter Regina's newest and most modern Pipe Organ was installed—making the Mother Church of Regina proud of its name and its history.

Blessed Sacrament Church

When Archbishop McGuigan detached the eastern part of St. Mary's Parish and founded the new Little Flower Parish in 1930, he also agreed with the Oblate Fathers to take over their Scarth Street church, calling it the "Blessed Sacrament Church", and placing it under the direction of the cathedral clergy as a downtown chapel of ease. A partition closed off the transept and sanctuary, and only the front nave was used. A heavy debt still rested on the church and hall, and therefore two collections were necessary for a period of 11 years to retire this.

In 1933, Rev. F. Gerein, then teaching at the Regina Cleri Seminary, was placed in charge of the Blessed Sacra-

ment Church, assisted by Rev. F. Seiferling who had been ordained but was finishing his theological studies. The following year Father Seiferling took up residence in the sacristy of the church as Administrator, and Father Gerein assisted him from the Seminary until the appointment of Father George O'Donnell, and later, Father Roy McEachren as assistants.

Rev. G. J. Schachtel was appointed Acting Pastor in 1938 and the following priests have assisted him since then: C. S. Godin, P. S. Kinlin, M. J. Hogan, J. C. Molloy, J. P. Murphy, L. K. Sullivan, C. Lucey, B. Leboldus, and D. McGuigan. The debt was finally retired in 1946. Living conditions during these years in the sacristy were exceedingly modest. Hence in 1947 somewhat better quarters were provided in the C.Y.C. Hall. The same year the partition was removed in the church and it was restored to its original size and completely redecorated.

In 1948 a site for a future rectory was purchased across the street from the church. However, this was in turn sold when it was judged unsuitable in 1956. A new and permanent rectory was built between the church and hall with connections to each. The same year stained glass windows were



BLESSED SACRAMENT CHURCH, REGINA
Until 1931, called "St. Mary's Church"
Built 1905; Transept added 1913

installed throughout the church. In 1958 both church and hall were sandblasted and a new altar was installed in 1960. These improvements and renovations have converted both church and hall, although old buildings, into beautiful structures—worthy monuments to the pioneer Catholics in Regina.

The Blessed Sacrament Hall is called the C.Y.C. Hall. It was erected in 1911—50 years ago—as a social centre for the parish. When the Catholic Youth Crusade was organized in 1934 by Father Carlin, S.J., Diocesan Director, the hall became headquarters of the organization and took its name. In 1935 the Catholic Union of Unemployed, under Father E. A. Yandea, made it the centre of its activities. In 1940 the Union disbanded and the Red Cross used it as its workroom and Distributing Centre during World War II. Since 1936 the Catholic Welfare offices have also been located in the building.

The old St. Mary's Rectory on Scarth Street had been the Motherhouse of the Oblate Fathers until they moved to Winnipeg Street in 1934. At that time the Sisters of St. Martha opened a hostel for working girls and students in it. Finally, in 1939, it was sold to the Elks Lodge.

Sacred Heart Parish

This parish was founded in 1927. Since 1923 the cathedral priests had provided services in a little chapel of ease dedicated to Our Lady of Perpetual Help on the corner of Elphinstone Street and 8th Avenue on the north side of Regina. This chapel became the centre of the Sacred Heart Parish with Monsignor Z. H. Marois as acting pastor. In March, 1928, the Rev. J. C. Keohan was appointed pastor, and he immediately proceeded to the thorough organization of the parish and the building of the hall.

Father Keohan had already opened a rectory at 1320 Argyle Street in October, 1927, and the following August Rev. F. Gerein was appointed Assistant. There were 100 families on the parish list at the time, but by June, 1928, the number had increased to 225. Through the initiative of Father Keohan the Canadian Martyrs' Chapel was opened on March 16, 1931, and thenceforth served by Father Forrest until 1934 when it reverted to this parish.

Regina's first Parish Credit Union obtained its charter in January, 1937, in this parish. Plans for another parish (St. Cecelia) were started in 1939, but the outbreak of war

marked the departure of Father Keohan as Military Chaplain, and these plans were briefly suspended. Father John J. Burns was appointed Administrator of the parish pending the appointment of Rev. Joseph Walsh as pastor in 1943. St. Cecelia's first church was built in 1940 and was served from here.

On April 23, 1952, the parish and diocese was shocked by the sudden death of Father Walsh. He was succeeded by the present pastor, Rev. A. P. Ryan in September.

In 1953 the Ursuline Sisters came to the parish and opened a High School in the Hall basement. The following year the Sacred Heart School (built in 1928) was enlarged by the addition of a second storey. The same year a drive was launched for a new church which was completed in 1956 together with an adjoining rectory at a cost of \$300,000. Another project of importance was the construction of St. Ursula's Convent in 1960.

The growth of the parish is further evident from the fact that several new schools have been built on the perimeter of the parish, and a new parish (St. Peter's) was erected in the northern outskirts in April, 1961, with Father Vandendriessche as pastor. Pending its further organization and development, he resides at the Sacred Heart Rectory. The 1960 parish census lists 864 families in this flourishing parish of the Sacred Heart.

Little Flower Parish

On December 7, 1930, Archbishop McGuigan detached the eastern part from St. Mary's parish, and on January 23, 1931, determined the boundaries of the new Little Flower Parish. As early as August 28, 1930, Rev. J. Milway Filion, S.J., had said Mass in St. Augustine's School. During the following months Fathers Mulligan, Rea and Charest from the cathedral said Mass there.

Shortly before Christmas Rev. F. Gerein was appointed to organize the 161 families on the original parish list and to develop plans for the building of a church. With the help of a Church Board, elected at a meeting on December 7, 1930, with Msgr. Janssen and Father P. Hilland, O.M.I., in attendance, it was decided to build a parish hall which would temporarily serve as a church. Construction began on January 21, 1931, with Puntin O'Leary as architect. It was built, almost entirely, by volunteer labour. Church Board members were: Joseph

Hoyer, P. Condreau, F. Kartusch, Jos. Grudnitzky, Jos. Niedermayer and M. Koster. The new church-hall was blessed by Archbishop McGuigan on April 12, 1931. During construction, Father Gerein said Mass in St. Augustine School twice every Sunday.

In the summer of 1931 Monsignor Janssen took up residence in the parish as pastor and established a rectory in a rented house at 2328 Edgar Street. In 1932 the Sisters of Loretto opened a convent in the parish and began teaching in St. Augustine School. Five years later these Sisters opened the Loretto High School in the church basement. Despite many difficulties, and with only one year's interruption because of lack of accommodation, this High School has flourished and won an enviable reputation. At present, under the name of St. John Bosco High School, it has restricted quarters but well-equipped facilities in the basement of the new Little Flower Church and an annual enrolment of about 100 pupils.

Msgr. Janssen remained pastor throughout the most difficult depression years until 1943 when he took over the parish of Weyburn from the La Salette Fathers. He was followed at the Little Flower by Rev. F. J. Schachtel who remained until the appointment in 1944 of Rev. S. F. Leibel.

Under Father Leibel's direction the parish made remarkable progress. The present 10 room rectory was built in 1950.



LORETTO CONVENT, *Regina* (1953)

In 1953 a new Loretto Convent was erected. The following year a campaign for funds for a new church was organized by the Lawson Associates. Architect H. Black was commissioned to prepare plans for a new church and a Building Committee was appointed. In 1953 Hilsden & Company built it at a cost of \$259,898. Pews and other equipment brought the cost well over \$300,000. It was blessed by Archbishop O'Neill on October 7, 1956. The wonderful cooperation of the parishioners made it possible to retire the entire debt on January 7, 1961.

It may be pertinent to mention that this church has always been a popular Shrine to the many devout clients of the Little Flower.

On February 1, 1959, Father Leibel left the parish to become pastor of Odessa. He was succeeded here by the present pastor, Rt. Rev. Frank Gerein. In September, 1959, Archbishop O'Neill detached the southeast portion of the Little Flower territory, and erected a new, Holy Cross Parish, and appointed Rev. M. J. Hogan its first pastor. An impressive new Holy Cross Church and Rectory is already under construction and should be in use by October, 1961—a worthy monument to the Golden Jubilee of the Archdiocese. In January, 1960, Msgr. Gerein, with the cooperation of the Separate School Board, opened a chapel of ease in the new St. Mark's School to facilitate attendance at Sunday Mass in the extreme northeast part of the parish. So remarkably has this parish developed that, even after the erection of Holy Cross with over 300 families, there are still more than 1,000 families in the Little Flower Parish and over 1,000 pupils in the High School and the three Separate Schools within the parish boundaries.

St. Anthony Parish (*Polish*)

This parish was founded for the Polish and Slav Catholics of the Latin rite in Regina on December 1, 1930, when Rev. A. J. Gocki was named pastor. The first Polish settlers in the city seem to have been Basil Molesky (Malecki) in 1892 and Frank Muchowski in 1897. A visitation completed in 1931 indicated 112 Polish, 12 Slovak, one Slovene and one Croatian families. Despite universal destitution and depression, the need for a National Parish was obvious.

With the good will of Archbishop McGuigan and the blessing of Msgr. Janssen, construction of the present church

began at once. Only the skeleton—rough frame-work—was completed due to lack of funds. However, on June 7, 1931, Father Gocki—at present still its pastor—said the first Mass in the new building which had been built almost entirely by volunteer labour. In the following years, as finances permitted, it was completed—first the basement, then in 1940 the interior of the church, and in 1954 a steeple was added.

In 1933, at the request of Archbishop McGuigan, St. Anthony's became a Shrine of this Saint with the introduction of the annual Thirteen Tuesday devotion. They were preached for the first time that year by the Rev. Father Celestine Joseph, O.F.M. Four years of work went into the painting of the striking Stations of the Cross by Miss Nellie Szysky. Beautiful stained glass windows as well as a Hammond Organ were installed in 1952 and Electronic bells three years later. All these improvements over the years and under the direction of Father Gocki, have made St. Anthony's a centre of real devotion and a worthy Shrine of St. Anthony.

The parish had no rectory until the present addition to the church was built in 1941. Prior to that, Father Gocki resided at the Little Flower Rectory (1931-37) and in rented quarters in different locations, and even in the basement of the church (1937-41).

Despite such hardships, the parish has flourished from the beginning. Five vocations to the priesthood and six Sisters have come from the parish and two students are currently in the seminary. The solicitude for these people by such pioneer priests as Father Louis Adam (1912), A. Sylla, O.M.I., F. Pander, and others before the advent of Father Gocki, surely brought blessings to the parish and people of St. Anthony's.

St. Stephen's Parish

(Hungarian)

As early as 1910 a number of Hungarian families had settled in Regina. In 1914 they gathered in the basement of St. Mary's Church where Father Schaffer said a Mass for them. In the following years, other Hungarian priests, notably Fathers Soos, Denk, Csaki and others visited them occasionally. From 1924 to 1932 Father Santha gave them periodical services. In 1932 Rev. Robert Koch came from Hungary and visited the Regina community as well as those at Lestock, Cupar and elsewhere until 1934 when due to ill health he returned to Hungary.

In 1932 there were 91 Hungarian families in the city, and with the encouragement of Archbishop McGuigan, Father Koch bought a Hall on Reynolds Street and converted it into a church. The following year a hall was added to the church by the parishioners' voluntary labour. In 1934 Dr. J. E. Cahill became the pastor and the church and hall were remodelled. Father J. E. Campbell (1935-37) and S. F. Leibel (1937-39) were pastors before the present incumbent, Rev. Michael Vezer, took over the parish in 1939.

Since then an additional lot was purchased (1941), the church raised and moved and a full basement hall (1951) built under it. Finally, in 1951, the original hall, attached to the church, was converted into the present rectory, and the church extended by 10 feet, and both interior and exterior remodelled.

In 1949 the Sisters of Social Service opened a house in Regina, though they had previously made frequent visits to the parish to promote the social and spiritual welfare of the people. After the 1956 Hungarian Uprising, many refugees were welcomed into the parish and quickly integrated into the Church and community through it.

Christ the King Parish

Founded on September 3, 1955, this parish is located in the southwest section of Regina and was formerly part of Holy Rosary. It comprises the districts of Lakeview, Hillsdale and Whitmore Park. Rev. E. Mooney has been the pastor since its inception.

Numbering some 250 families at the outset, Services were held in the basement of St. Pius X School for the first 15



CHRIST THE KING CHURCH (1956)
(Hall, Rectory and Church — School Beyond the Tower)

months. The Church, with the rectory attached, was designed by Architect E. J. McCudden and built by Poole Construction Co., during 1956, and both were completed by Christmas. On January 13, 1957, the Church was blessed and a Pontifical High Mass sung in it by Archbishop M. C. O'Neill.

The main altar, fashioned of Botticinium marble, was consecrated on November 3, 1957, by Archbishop O'Neill who deposited in it relics of the Holy Martyrs Speciosa and Beata.

In the early Spring of 1958 the construction of a Parish Hall was begun. It was also designed by Mr. McCudden and built by Poole. It was completed and occupied in October and serves as an ideal parish centre for recreational and social activities of all kinds for both young and old.

In this Jubilee Year of the Archdiocese, this parish is six years old. It now cares for some 2,000 souls and has two elementary schools, St. Pius and St. John. Within its confines also are two High Schools, Campion College for boys, directed by the Jesuit Fathers; and Sacred Heart College for girls under the direction of the Sisters of O.L. of the Missions. Three other religious communities have houses in the parish; the Sisters Adorers of the Precious Blood; the Sisters of Social Service; and the Sisters of St. Louis.

Canadian Martyrs Parish

Before 1923 the few scattered Catholics in North Annex, as this area was called, attended St. Mary's Church when possible. From 1923 to 1927 they began to attend the chapel of ease on Elphinstone Street. From 1927 to 1931, they began



CANADIAN MARTYRS CHURCH
Regina (1956).

to come more regularly to the Sacred Heart since it had the closest resident priest. In 1931, through the initiative of Father Keohan and the Sacred Heart Trustees, the first Canadian Martyrs Chapel was built in North Annex for the convenience of some 30 families then living in the vicinity.

From 1931 to 1934, Rev. Thomas Forrest established a residence in Eastview and served the new chapel. When he left, North Annex reverted to the Sacred Heart, while East-

view (now St. Charles) was served by Father McGolrick from the Regina Cleri Seminary. In 1942 Rev. J. Floyd, resident at the Sacred Heart Academy, was appointed pastor of the Canadian Martyrs and St. Charles until Father P. S. Kinlin took over the charge the following year. It was during this time that real parish life began to develop.

In 1946 more than 100 families lived in the area, and Rev. M. F. Daley, also resident at the Academy, was appointed pastor of both places. He remained pastor until his lamented death on May 25, 1959, and was tireless in developing and organizing the parish. By 1959 the number of families had increased to 480.

This remarkable growth made it possible to build the present beautiful church, with rectory attached, adjacent to St. Michael's School, in 1956, despite grave financial difficulties, at a cost of \$110,000. In May, 1957, Archbishop O'Neill blessed the new church on the occasion of the Silver Jubilee of both parish and pastor.

When Father Daley took up residence in the new rectory in 1956, parish life really began to flourish. Several priests have assisted him, viz., Fathers I. Gorski, B. Leboldus, L. Kubash, and Fathers from Campion College. After his death, Father Kubash was Administrator for a short time until Father C. D. Gibney was appointed in September, 1959.

A year later, in 1960, St. Charles Church in Eastview was detached from this parish, and Rev. F. Charette was appointed its pastor. In April, 1961, the families in the Canadian Martyrs parish exceeded 600, and another parish, St. Peter's, was opened west of Albert Street with Rev. A. Vandendriessche as pastor, and 140 of these families were transferred to the new parish.

During the past two years the wonderful cooperation of the people with Father Gibney made possible the completion of a fine Auditorium under the church, the landscaping of the grounds, and the painting of the rectory. To promote devotion to the Canadian Martyrs, a special Shrine in the church has been erected and regular devotions in their honor are held every week.

St. Cecelia Parish

The vast area west of Pasqua Street was part of the Sacred Heart parish until 1941 when, through the efforts of Archbishop Monahan and Father John J. Burns, a brick veneer

mission church was built on Royal Street, near the R.C.M.P. Barracks. So rapidly did the area develop thereafter that on September 1, 1954, Archbishop O'Neill erected the new St. Cecelia Parish with a parish list of 150 families.

Through the energetic work of Rev. C. S. Godin, first pastor, the present rectory was built. In December, 1954, Rev. P. S. Kinlin took over as Administrator, and under his direction plans were developed for a new church and a financial campaign was organized. Under the pressure of other duties, he handed over the pastoral office to Rev. J. J. Burns, present pastor, in 1957.

Priests who had done excellent work before this in the area were: Fathers J. C. Keohan (1928-39), J. J. Burns (1939-42), C. S. Godin (1942-43), J. Walsh (1943-52) and A. P. Ryan and E. Mooney (1952-54).

Construction of the present church building, with full auditorium recently completed, was started in 1958 and completed the following year at a cost of \$172,000. It was designed by Architect E. J. McCudden and built by Poole Construction Co. It was blessed by Archbishop O'Neill on March 9, 1959.

The following year the original mission church was demolished and the land divided into lots for homes. Sale of these realized \$7,300—almost as much as the original church had cost. The following have been Assistants to Father Burns: Rev. J. Ferkola, B. Leboldus, W. Zimmer, N. Tobin, G. Rushka, and several priests from Campion and the Seminary.

The rapid expansion of the adjacent St. Patrick's School, opened in 1951, indicates that this parish will have a very promising future.

St. Jean Baptiste Parish

(French)

From the earliest days the Catholic Church in Regina included a notable element of French extraction. However no national parish for the French in the city was feasible until recent years. From 1950 to 1953 the Franciscan Fathers provided special Masses for the French people in their chapel at the Regina Cleri Seminary.

At Christmas, 1953, Archbishop O'Neill decreed the erection of the St. Jean Baptiste Parish for the French speaking Catholics of Regina and instructed the Franciscan Fathers to organize the parish. Under its first pastor, Fr. Sylvestre

Beaudette, O.F.M., about 60 families cooperated in buying the old "Oddfellows Hall" on Lorne Street and converting it into a church which Archbishop O'Neill blessed on March 28, 1954. Father Sylvestre was assisted by Fathers Lucien Kemble, O.F.M., Sigismond Lajoie, O.F.M., and Reynier Chabot, O.F.M., and succeeded by Father Amédée Houle, O.F.M., in 1955. Illness forced Father Amédée to retire, and Father Sylvestre continued the pastoral ministry until 1956 when the present pastor, Fr. Rufin Turcotte, O.F.M., succeeded.

The parish has been soundly organized and has set up various parochial societies including a French Council of the Knights of Columbus and classes in French for both children and adults. The parish has already made remarkable progress and dreams of a new church and hall with facilities for more social and cultural activity and even greater service to Regina's French community.

St. Charles Parish

The development of this parish coincided with that of the Canadian Martyrs. From 1929 to 1932, the Catholics of Eastview attended Mass in the original Canadian Martyrs Church and were served from the Sacred Heart parish. From 1932 to 1934 Father Thomas Forrest lived at 1108 Broder Street and said Mass in his rectory as well as in the Canadian Martyrs Church.

In 1934 Father Rea closed the rectory and Father McGolrick rented an empty restaurant at 1321 Winnipeg Street for Mass. The following year St. Charles Church was built at 1171 Broder Street. Father McGolrick, while residing and teaching at the Regina Cleri Seminary, remained pastor of St. Charles until 1942 when Father J. Floyd succeeded him for a year.

From 1943 to 1946 Father P. S. Kinlin, residing at the Sacred Heart Academy, was the pastor. He was followed by Father M. F. Daley until his death in 1959 when Father Gibney took over. Finally, in 1960, Rev. Frank Charette was named Administrator of St. Charles.

Throughout the years the people of Eastview have given generous cooperation to their successive priests, but now they have a priest of their own—and a six room St. Paul School. No wonder that they are now displaying an extraordinary spirit of organization and loyalty which bodes well for the future of this young parish.

Holy Cross Parish

In view of the rapid expansion of the Little Flower Parish, Archbishop O'Neill judged it necessary in 1959 to detach the southeastern section with over 300 families, and to erect a new parish there—to be called Holy Cross Parish. To make a thorough survey and to organize the new parish, Rev. Michael J. Hogan was appointed first pastor. In September, 1959, he started to say daily Mass in St. Andrew's School where Msgr. Gerein had already set up an altar which he obtained from the Ursuline Sisters at Brescia Hall.

As a result of Father Hogan's efforts, and with the enthusiastic support of the faithful, plans for a combined church and rectory were prepared by the architect, E. J. McCudden. On December 15, 1959, Archbishop O'Neill issued a decree of erection for the new parish. Shortly thereafter he authorized construction of the new church by Pigott Construction Company.

The wonderful response and cooperation of the parishioners and their initiative and courage augur well for the future progress of the parish. Meantime, with the excellent cooperation of the Separate School Board from the very beginning, St. Andrew's School—growing from year to year—has been the heart of the parish. By September, 1961, Father Hogan hopes to transfer his residence from the Little Flower Rectory to the new Holy Cross Rectory.

St. Peter's Parish

The expansion in recent years of Regina's north and northwest residential area has been striking. As a result, several new Separate Schools had to be built or extended. Among these, at 150 Argyle Street, some 12 blocks north of the Sacred Heart Church, the new six room St. Peter's School was built in 1957.

Monsignor P. F. Hughes, resident chaplain of the Sacred Heart Academy, made a detailed survey of the area and began to say Mass for the Catholics in the vicinity of the new school in the school basement. The area continued to develop and by September, 1960, five classrooms were operating in St. Peter's School and 150 pupils attended.

In April, 1961, by decree of Archbishop O'Neill, a new parish—St. Peter's—was erected by transferring 140 families west of Albert Street from the Canadian Martyrs Parish and

assigning these, together with a similar number north of the C.N.R. tracks from the Sacred Heart Parish, to the new St. Peter's Parish.

Rev. A. Vandendriessche was appointed pastor and is at present surveying and organizing the new parish. Continued growth of the area and past loyalty and cooperation with the efforts of Msgr. Hughes, are a promise of future progress and development for St. Peter's.

Our Lady of the Prairies — Rowatt

About six miles south of Regina near No. 6 Highway stands a neat little brick Mission Church dedicated to Our Lady of the Prairies. The first Catholic settlers in this area were mostly of German descent and came here as early as 1899 and 1900. At present, about 35 families attend this church.

Beginning in 1933, through the initiative of Father P. F. Hughes, Holy Mass began to be offered in the Rowatt School by various priests from Holy Rosary Cathedral, among them Fathers Rea, Beechy and Phelan. In 1939 the present new church was started and Mass said in the basement by Christmas by Father Phelan. Father P. S. Kinlin was named pastor in 1949 when it became a parish. In recent years Fathers H. Bosma and N. Andries, successive chaplains at the Grey Nuns' Hospital, have had the care of this parish.

Our Lady of the Assumption — Holdfast

Of the three rural parishes within the Regina Deanery, the largest is that of Holdfast. Founded about 1910, it was confided to the Oblate Fathers, and a first church was built about three miles east of its present location. In 1912 Father Philip Funke, O.M.I., built a rectory which was moved to its present location in 1919. The beautiful present church was built during the administration of Father B. Ueberberg, O.M.I., in 1920-21 and blessed by Archbishop Mathieu on September 21, 1921.

Most of the early settlers came from South Russia and were of German descent. The first colonists came to this district in 1904 and as early as 1906 Father A. Suffa, O.M.I., said Mass here in the homes of Gabriel Frohlich, Mike Burkart, Alexander Ehmann, etc., and in Mannheim School. Later, Fathers P. Hilland, P. Habets and F. X. Rapp visited the settlement.

Since 1912, the following have been successive pastors: P. Funke, O.M.I. (1911-13 and 1917-19) ; Aug. Kim, O.M.I. (1913-17) ; B. Ueberberg, O.M.I. (1919-26) ; H. Boening, O.M.I. (1926-31) ; E. Nelz, O.M.I. (1931-43) ; F. Plischke, O.M.I. (1943-47) ; W. Merx, O.M.I. (1947-59) ; and the present pastor, H. Kelz, O.M.I.

In 1924 the Sisters of Charity opened a Convent and began to teach in the Public School. Their new convent was blessed by Archbishop Mathieu in 1929. Since then, this parish has given the Church four priests and 16 Sisters in various Congregations, as well as almost a dozen university graduates and at least 13 nurses and 31 teachers.

No missions are attached to this parish, but in the early days the Fathers served Dilke, Liberty and Chamberlain from here.

St. James Parish — Southey

This is another rural parish which belongs to the Regina Deanery. This village was first visited by Father L. Gabriel, O.M.I., in 1908 from Lemberg. But even earlier, between 1902 and 1907, Fathers St. Germain and Gerizma had occasionally called here. The Palmer family seems to have been among the first Catholic settlers about 1905. The following years, many others, mostly of German extraction, came from Bukowina and Russia.

In 1909, at the instance of Father Gabriel, work started on a church which soon proved too small. As a result, in 1925-26, the present imposing brick church was erected on a 40 acre plot on the edge of the village. During the earliest years, Father Camper, O.M.I., assisted Father Gabriel and blessed the first church in 1910. Between 1912 and 1924 Father Gabriel also served the missions of Bulyea, Strasburg, Govan and Silton.

In 1912 a residence was purchased from Charles Foster. It was subsequently enlarged and still serves as rectory. Like most rural parishes, this one acquired and developed its own cemetery as early as 1910. With 80 odd families, this parish has given the Church three priests and two Sisters as well as several university graduates. The founder, and octogenarian, Father L. Gabriel, O.M.I., is still exercising an active pastoral ministry.

St. Boniface Parish — Dilke

This rural parish, also in the Regina Deanery, was long a mission of Holdfast. In 1938 Rev. H. Boser, O.M.I., was

appointed first resident pastor. The faithful, like those of Holdfast, are mostly of Russian-German origin.

In 1937 an old school building was purchased and used as a church, but in 1945 a fine brick church was erected under the administration of Father Hubbert, O.M.I. Five years later, the same pastor built the present rectory. The present pastor is Rev. George Walliser, O.M.I.

Located close to Long Lake and its summer resorts, this parish is visited by many vacationers during the summer months when two Masses are needed every Sunday to accommodate the people.

St. Anthony's Mission at *Liberty* is attached to and served from this parish. The first Catholic families (Wolff and Crumley) settled here in 1904. Father P. Hilland, O.M.I., said the first Mass here. He was followed by Father Habets, O.M.I., and other Oblates. In 1910 a church was erected, completed in 1912, and blessed by Archbishop Mathieu the following year. The Oblate Fathers continued to serve the mission from Regina, and later from Holdfast, until 1938 when it was attached to Dilke. Under Father Hubbert, O.M.I., in 1948 the church was moved into the town of Liberty and enlarged.

MOOSE JAW DEANERY

Dean: VERY REV. J. C. KEOHAN, V.F.

St. Joseph's Parish — Moose Jaw

The Church in Moose Jaw dates back to 1883 when Father St. Germain, O.M.I., said Mass occasionally under makeshift conditions when travelling to Wood Mountain. Other priests who said Mass in Moose Jaw in those days were Fathers L'Arche, Gratton, Roy, Sinnett and Van Heertum.

In April, 1907, Rev. L. P. Gravel, founder of Gravelbourg, was appointed first resident priest. He was joined in September by Father Swannett who became the second parish priest when Father Gravel's other duties forced him to resign. The small Catholic congregation purchased the former Methodist Church which Archbishop Langevin, O.M.I., blessed on December 1, 1907. Father Swannett rented a house for a rectory, and under him an active social and parish life began to develop.

Due to ill health he resigned in 1909 and was succeeded by Rev. Francis Woodcutter, who had been secretary to the Archbishop. Under his direction the parish developed rapidly.

Already there were 600 Catholics in the parish. A Knights of Columbus Council, No. 1534, was founded in 1911. A Separate School Board was elected, one member of which, Dr. J. M. Hourigan, still survives, and St. Agnes School (named in honor of Father Woodcutter's mother) was opened. The Sisters of Providence arrived and ventured to open Providence Hospital. In 1912, Father Boels, C.S.S.R., of the Ruthenian rite, came from Brandon and offered Mass in that rite for the first time.

In 1913 construction of both a church basement and a rectory at the present site of St. Joseph's was started. Two prominent visitors of 1913 were Father Bernard Vaughan, S.J., a noted lecturer, and Archbishop Stagni, Apostolic Delegate, who blessed the corner stone of the new church. On December 7, 1913, Archbishop Mathieu said the first Mass in the new basement. An address of welcome was given by Mr. Emmett Collins. The following year came the Sisters of Sion to establish a convent and to teach in the Separate Schools.

In 1916 Father Woodcutter resigned and was succeeded by the beloved Father P. F. Conroy. Two years later, the superstructure of the present church was started. Following his death in New York on January 15, 1927, his remains were brought back and he was interred in the Moose Jaw Cemetery. During his illness, Rev. J. C. Keohan administered the parish.

In October, 1927, the Redemptorist Fathers came to the parish. The following pastors have succeeded each other: Rev. F. W. Hill, L. Sexsmith, J. J. Cunningham, E. MacDonald, T. Murphy, T. P. Coyne, V. Crean, and the present pastor, E. Quinn.

An auxiliary chapel for South Hill was opened in 1930 and this has since developed into the parish of Our Lady of the Blessed Sacrament. Under Father MacDonald, St. Margaret Mary's Chapel was established, and under Father Coyne, St. Michael's Chapel.

Over the years, the parish has given the Church eight Sisters, two secular and one religious priest, and six students are at present in major seminaries—a proud and promising record for St. Joseph's Parish.

Our Lady of the Blessed Sacrament — Moose Jaw

The history of this parish is almost inseparable from that of the mother parish—St. Joseph's. In 1930 a chapel of ease was opened on South Hill for the convenience of the Catholics in the vicinity and served by the Redemptorist Fathers until 1933.

In 1937 the parish was officially erected with Father R. McEachern as pastor. In 1942, he was succeeded by Rev. A. Ryan (1942-1952). A church at Bayard was dismantled and re-erected in 1940 in Moose Jaw on South Hill and a parish rectory was acquired. In 1952 Father Ryan was transferred to the Sacred Heart in Regina, and succeeded by the present pastor, Rev. G. F. O'Donnell. Until 1956, the Pastor of this parish was also chaplain at Providence Hospital. In 1956 however, the present rectory at 455 Duffield Street was opened with the pastor in residence.

The rapid development of this parish necessitated the assistance of the Jesuit and Franciscan Fathers almost continuously in recent years, and gives promise of even greater progress in the years ahead.

St. Joseph's Parish — Claybank

The first settlers in this parish arrived in 1904 and were of German extraction from Russia and Bukowina. The first priest to visit the colony was Rev. Theodore Joerissen, O.M.I. He was followed in 1909 by Rev. A. Kim, O.M.I., and P. Bour, O.M.I., in 1910.

Under Father Bour, in 1913, the first church was built. Then came Father P. Funke, O.M.I. (1914-15) and on his visits lived in a two room dwelling which had been erected. All these priests came from St. Mary's in Regina. In September, 1915, came Father B. Ueberberg, O.M.I., the first resident pastor, and in 1917 the modern rectory was built under his direction. Archbishop Mathieu made his first visitation of the parish on August 15, 1916, when he confirmed 154 persons. Father Ueberberg's successor was Father A. Kim, O.M.I. (1919-21).

In 1921 the diocesan clergy took over the parish with Rev. J. P. Vorst and Rev. Joseph Reindl as successive pastors (1921-24). Then came Rev. H. Theunissen. Fire destroyed the church in 1928, but plans were prepared immediately by a Regina architect, Mr. P. O'Leary, for the present brick church which was built the same year. In 1930 Father Theunissen resigned, and after a brief sojourn by Rev. F. Gerein, Father A. Zimmerman took over the parish as pastor until 1933. Through many years the Missions of Truax, Spring Valley and Mayberry were served from here.

After the fire in 1928, through an unfortunate misunderstanding, a church was also built at Bayard, and this became the cause of considerable dissension in the parish. Moreover, because of the depression, the debt was growing. In 1933,

Father J. M. Heinrich took over the parish. The following year the Bayard church was closed, and six years later it was dismantled and taken to Moose Jaw for South Hill. In 1944, as a result of a tremendous effort by people and pastor, the debt was completely paid. Because of serious eye trouble, Father Heinrich resigned in 1951 and was succeeded by Father K. J. Harty.

For 15 years (1930-45) the Ursuline Sisters had maintained a convent at Claybank and taught in the Public School. The decrease in the number of pupils and the advent of Larger Units, finally forced them to withdraw from the parish.

In 1954 a Parish Hall was built under Father Harty's tenure. However, failing health forced him to resign in November that year. For some months Fathers C. S. Godin and C. Yunker as well as priests from Campion College served the parish. In May, 1955, the present pastor, Rev. J. C. Keohan, took over the parish. Under him the parish has been revitalized, many improvements made in church, rectory, hall and grounds, and future prospects are most promising.

St. Augustine Parish — Wilcox

This parish, some 30 miles south of Regina, is located in one of the most prosperous and progressive areas of Saskatchewan. The parish was founded in 1917 by Father H. Arthur Benoit, D.D., who remained its pastor until 1927 when the present pastor, and erstwhile secretary of Archbishop Mathieu, succeeded. He is Rev. J. Athol Murray.

Father Murray's energy and dynamism made possible, despite the depression years, the development of the highly respected Notre Dame College in the parish. Through this institution, with the help of the Sisters of St. Louis and the loyal cooperation of his parishioners, he has provided university education to scores of men and women who are now in public life and reflect credit upon the Church.

In the past two years he has also built an impressive new brick church and raised a monument to tolerance and understanding by the erection of a Tower of God. Two missions, St. Patrick's at *Rouleau*, and St. Anne at *Truax* are attached to Wilcox parish, and served at present by Father J. Molloy, one of the professors at Notre Dame.

St. Aloysius Parish — Milestone

Milestone began as a mission in 1902 and was served by the Oblate Fathers, as well as by secular priests from Regina.

In 1913 it became a mission of Wilcox. As such it was served by Rev. J. P. Caraher in 1913; Rev. Wm. Brown (1914-16); Rev. A. Benoit (1917-27), and Rev. L. Landreville (1927-28). In 1917 it numbered only ten contributors. The present brick church was built in 1919, when the parish numbered 28 contributors, including residents from the Riceton area. *Lang* began as a mission of Wilcox in 1920 with two contributors.

In 1928 Milestone became a parish with *Lang* as a mission. Rev. Thomas Forrest was named the first pastor. In 1930 Rev. R. G. McDonnell succeeded Father Forrest and remained in the parish until 1936. He was followed by Rev. Thomas Trainor who died after 10 years of devoted service on February 28, 1946. Under his administration, the church at *Riceton* was opened. The building was moved from Kronau in 1939 and remodelled in succeeding years. Father is buried in the local Catholic cemetery. After his death the parish was served intermittently by Fathers J. Allan and J. A. Foisy.

In the fall of 1946 Rev. C. S. Godin was named pastor and remained here until 1954 when he was replaced by Rev. J. C. Molloy. Rev. L. L'Heureux followed in 1959 and Rev. Peter D'Aoust in 1961.

The mission of *Lang* built its present church in 1928 with only 12 contributors. Prior to this, Mass had been offered in private homes.

St. John's Parish — Marquis

This is another of the older parishes in the archdiocese. The first settlers arrived in 1903. The first Mass seems to have been said in the home of Charles Lonergan in 1905 by Rev. A. Kim, O.M.I. Other priests who visited the community during the early years were Rev. A. Suffa, O.M.I., and Father Jayet, O.M.I., both of whom came from St. Mary's in Regina.

In 1911 Rev. J. Friesen was appointed first resident pastor. When he left in 1915, a little house had been built and some preparations had been made for a church. Under his successor, Rev. J. P. Caraher (1915-19), the church and rectory were built (1916) and blessed by Archbishop Mathieu. His successor, Rev. N. H. Paquette added a steeple and improved the rectory. In 1921 he invited the Rev. H. Metzger to execute the fine paintings which adorn the Church.

After a short interlude, when Rev. A. Charest (1923-24) served the parish, came Rev. Joseph Lukas (1924-41). These

were depression years, but the parish continued to thrive. In 1931-32, Rev. F. Gerein resided here for a short time. Rev. Chas. McMahon (1941-49) followed as pastor and did much to develop the parish. He was succeeded by Rev. G. E. Mulligan (1949-56) when the present incumbent, Rev. J. Mulcahy, took over the parish. In recent years the parish has made very notable progress. Following a fire in 1950, the church was fully restored and stained glass windows installed.

This parish has a separate school. The District No. 1 was organized in 1913, and the first separate school opened in 1915. From 1938 to 1943 the Sisters of Service taught in the school. In 1951 the Sisters of St. Louis took over the school and opened a convent and introduced high school classes. In 1960 a new modern school building was erected.

At present the mission of Our Lady of Mount Carmel at *Central Butte* is served from Marquis. Originally built at Thunder Creek in 1931, the church was moved to Central Butte in 1947. Mass is also said once a month in a school at the Station of *Lake Valley* since 1941. With a population of only some 70 families, this parish has exhibited a profound faith and given excellent cooperation to its successive pastors. God blessed the parish with at least one vocation to the priesthood, the Rev. Don. Cannon, O.M.I., four Sisters, and one seminarian.

St. Peter and Paul Parish — Broderick

The first settlers in this territory were Slovaks who came in 1903 and 1904. In July, 1905, they already held a meeting with a view to organizing a parish and building a church. In 1906 they had their first Mass on May 19 by Father Francart. The following year Father Brabender, O.M.I., visited the little community and said Mass and baptized eight infants.

In 1908 three men were appointed to collect money for a church and cemetery. Father T. Nandzik, O.M.I., who spoke their tongue, visited them the same year. The following year Fathers Friesen and Pander came to the community. Finally in 1911, under Father Pander, their church was built. In 1912 Father L. Adam was appointed pastor of Kenaston and from there served the mission of Broderick until 1915 when Father J. Lukas succeeded him. Archbishop Mathieu made his first pastoral visitation in 1916 and confirmed 44 persons after blessing the church.

The first resident pastor came in 1926 and the following year the rectory was built. In 1928 came a new pastor, Rev.

R. Schaffer. His successors were: Rev. L. Ostrowski (1930-38), Chas. Kisel (1938-41), F. Yuzyk (1941-49), C. Yunker (1949-53), E. McGrath (1953-56), and the present pastor, Rev. A. Kines.

From its earliest days, several Missions have been attached to Broderick. These were: St. Helen's Church (*Bridgeford*) which was built in 1928 with help from the Catholic Church Extension Society at the instance of Rev. J. Lukas. Holy Redeemer Church (*Elbow*) which erected its church in 1919. Sacred Heart Church (*Riverhurst*) which had a resident pastor for a time, i.e., Father Shirley, and later Father McMahon, but it eventually reverted to mission status. Moreover, in three additional stations does the pastor of Broderick provide for the spiritual welfare of local Catholics, viz., *Hawarden*, *Glenside*, and *Grainland*.

With the impetus brought by the Saskatchewan River Development, and in view of the continued cooperation of the faithful, there are high hopes that some of these missions and stations will eventually develop into flourishing parishes.

St. Andrew's Parish — Kenaston

This parish of some 135 families was actually founded in 1913, but the first settlers of Czech and Croatian descent had come here 10 years earlier. The first mass was offered here in the home of J. W. Haas on July 27, 1907, by Father Brabender, O.M.I., and later by visiting priests in the Kenaston school.

Largely through the efforts of Mr. Haas, a church was built in 1912. It was blessed by Archbishop Mathieu the following year. The original rectory, built in 1913, was sold in 1954 when the present brick veneer rectory was erected. A beautiful modern brick church was also constructed about the same time. A cemetery site was acquired as early as 1908.

The successive resident pastors of Kenaston have been: Rev. L. Adam (1912-15), J. Lukas (1915-24), A. Milnar (1924-25), C. Gross (1925), M. J. Kempfert (1925-29), J. A. Kulczyk (1929-33), C. O. Fillion (1933-40), E. Kwakman (1940-48), M. J. Hogan (1948-59), and the present pastor, Rev. J. Patrick Murphy.

Since 1915 several missions have been attached to this parish, viz., *Davidson*, *Broderick* and *Aylesbury*. Of these, Broderick (1926) and Davidson (1946) have become thriving parishes with resident pastors.

Mater Dolorosa Parish — Spring Valley

Like Claybank, this community received its first settlers in 1903 and 1904. Many of the settlers came from the Killaly-Grayson area and were of German descent. The same early missionaries visited and said Mass here and at Claybank. Once Claybank received a resident pastor, Spring Valley was attached to it as a mission until finally it was given its own resident pastor in 1927.

In that year, the Rev. Jacob Wilhelm was named pastor but he remained here less than two years when he was replaced by Rev. Frank Gerein who in turn remained until December, 1930. Due to shortage of priests, Spring Valley then again became a mission. Since then it has generally been served from Claybank, but resident pastors have been here, though only for short periods, e.g., Rev. K. J. Harty, R. McEachern, C. Yunker, and C. S. Godin.

In 1960 it received its present resident pastor, Rev. J. Sterk, and the loyal cooperation of the faithful, under so many handicaps in the past, will assure notable progress for the future to the parish.



REV. JACOB WILHELM
*Veteran missionary and
faithful companion, Joseph.*

Sacred Heart Parish — Davidson

This mission was established in 1915, but largely due to shortage of priests, no resident pastor could be appointed by the Archbishop until 1946 when Father J. Mulcahy took up residence and began to organize the parish.

When he was transferred to Wynyard in 1953 to undertake the organization of a new parish there, he was succeeded at Davidson by Rev. J. Floyd, the present pastor. Under his direction a beautiful new brick church with attached and matching hall has been built. The cooperation and loyalty of the faithful during so many years offer every hope of continued progress for this newer parish.

St. Anne's Parish — Chamberlain

This parish was not established until 1938 when Rev. Fred Seiferling was appointed resident pastor. Previous to this, it had been served from Holdfast, and in the later years, from St. Mary's Church in Regina. The first settlers had established themselves in this vicinity near the beginning of the century.

Father Seiferling's appointment stimulated real activity in the parish and in a short time an impressive new church with two striking towers was erected. In 1952 Father Seiferling was transferred to Quinton and was succeeded at Chamberlain by Rev. W. F. Zimmer, and two years later by the present pastor, Rev. P. Komus. A new rectory was built and the parish, thanks to its cooperation with the pastor, promises to continue this marked progress.

Attached to this parish are two excellent missions—that of St. Joseph at *Craik*, and that of the Precious Blood at *Findlater*.

VIBANK DEANERY

Dean: VERY REV. F. J. SCHACHTEL, V.F.

St. Paul's Parish — Vibank

The first settlers came to this district in 1891 and the following years. By 1910 there were already 120 families in the parish, and by 1929 they had increased to 180. Most of them were of German descent and came from Russia, Bukowina, Austria and Hungary.

From the earliest days these people sought the services of a priest. From 1891 to 1895 Rev. J. A. Roy, and from 1895 to 1904 Rev. Father Van de Velde visited the settlement and said Mass in private homes. In 1903 they were able to build their first church, about five miles northwest of the present village. The parish registers date from this time. This building

was moved into the village in 1912 after the railroad had been built and the village founded. In 1926 a brick veneer addition was added. In 1910 a notable event was the blessing of three bells by Monsignor Dugas, Vicar General of St. Boniface.

A first rectory was built in 1904 and this was replaced by the present brick residence in 1920. A first cemetery was near the original church and on the same site. But this was abandoned in 1922 when the present one was acquired.

The successive resident pastors have been: Fathers Van de Velde (1904-05), A. J. Janssen (1905-06), J. J. Schelbert (1906-24), P. Schorr (1924-52), F. J. Schachtel (1952-57), J. Frey (Administrator 1957-59), and the present pastor, Rev. A. T. Goetz since 1959. Until 1912, these priests also served the mission of Odessa.

In 1919 the Ursuline Sisters opened a convent at Vibank and, after the construction of the modern Holy Family Convent in 1923, it became the Motherhouse and Novitiate—until the Order joined the Chatham Union in 1953. These Sisters have greatly stimulated interest in education by beginning high school classes in 1922. Since then, three priests, 12 Sisters, and more than 20 others have graduated from various universities into a variety of professions.



HOLY FAMILY CONVENT, *Vibank* (1923)

For many years this has been an exceptionally progressive parish. The energetic work and dynamic leadership of the late Father Schelbert, the splendid and exemplary Catholic activity of such laymen as the late Anton Huck, M.L.A., Peter Kleckner, John Leboldus and others, the loyal cooperation of the Sisters and laity in general—these have made this one of the most thriving parishes in the archdiocese from its earliest days.

Our Lady of Grace Parish — Sedley

This district was first settled by immigrants of German descent who came chiefly from Russia in 1901 and 1902. The following year the first French Canadians from Quebec began to arrive. By 1917 there were 60 German speaking, 27 French speaking and nine other Catholic families in the district.

The first Mass was offered in 1903 by Father J. Zerbach. In the years following, Father R. Van de Velde, while still pastor of Vibank, said Mass in Blumenfeld school, about six miles northeast of the village of Sedley. In 1906 he was appointed pastor of Sedley and directed to organize the parish.

A few years earlier a small frame church, fully equipped, had been built near the Blumenfeld school. This was served as a mission of Sedley for several years. With better roads and means of travel available, it was closed in 1916 and demolished a few years later (about 1923) when definite boundaries between the parishes of Vibank, Sedley and Odessa were established. The furnishings of the church were distributed among the three parishes in 1926.

In 1906 came Father Van de Velde, shortly after the first little frame church with a small tower had been built. The following year a rectory was built. At the same time the present six acre cemetery was acquired.

In March, 1909, Rev. A. J. Janssen came as the new pastor and he added a sanctuary to the church. However, it was far too small, and in 1917 a transept was added and the whole church as well as the rectory was faced with brick. In 1951 the entire basement of the church was renovated to serve as a parish hall, and the interior of the church was completely renewed and decorated.

When Father Janssen became Vicar General in 1930 and moved to Regina, he was succeeded by Rev. H. Theunissen who remained here as pastor until 1952. From 1949 to 1953 Rev. George Vogt was Administrator of the parish and during this time a church was built at Francis which was assigned to Cedoux as a mission in 1953. This same year, Rev. J. M. Heinrich came to Sedley as pastor and initiated plans for a new rectory—starting a building fund for the purpose. He was succeeded by the present pastor, Very Rev. F. J. Schachtel, V.F., in 1957. Two years later, in 1959, the present rectory was built and the original one demolished. Other priests who were assistants here, are: Rev. G. J. Schachtel (1936-38), and Rev. J. Volk (1938-41).

At the instance of Father Janssen, the Loretto Sisters came to Sedley and took over the Public School classes in 1921, and the following year began teaching the first high school classes. In 1923 the Sisters built the fine brick convent with the cooperation of the parish. At the same time, the parish financed the construction of a new large six room St. Canisius School which was taken over by the Larger Unit in 1945 and is now known as Sedley S.D. 1305.

No parish in the archdiocese has furnished more vocations to the Church than this parish. One of these, Most Rev. Francis J. Klein, D.D., is the present Bishop of Saskatoon. At least 16 other priests, both diocesan and religious, reflect credit upon the parish. Equally proud is the parish of some 30 Sisters, five Doctors of Medicine, 39 teachers, 20 nurses, and other vocations which have been nurtured and educated here.

Immaculate Conception Parish — Qu'Appelle

This is one of the oldest parishes in the archdiocese. The C.P.R. came through in 1882, but as early as 1870 the Oblate Fathers from Lebreton had visited this centre. Indeed, it was their mission from 1870 to 1906, though other priests visited the village for short periods, viz., Rev. George Montreuil (1888) from St. Mary's, Regina, Rev. J. A. Roy (1890-1900), Rev. E. Garon, Rev. Jos. Luyten all from Wolseley, and Rev. A. Kim, O.M.I., from Regina. The first Mass seems to have been offered in the home of Mr. J. P. Beauchamp who had settled there in 1884. Fathers P. St. Germain, O.M.I., and G. Van Gestern served the community from 1903 to 1906 from Lebreton.

The first settlers were French Canadians from Quebec who started coming about 1885, soon to be followed by an influx of Germans from Russia and Hungary, and Irish from Ontario, so that this parish, like Sedley and several others, needed priests who spoke English, French and German. Probably the earliest Irish settler was Edward Whalen who came west in 1878 and drove a stage from Winnipeg to Prince Albert, but homesteaded at Avonhurst in 1882, as did Tom his brother. Such sturdy pioneers laid the foundation of the Church in many communities. It is to be regretted that in this short sketch it is impossible to record all their names.

In 1906 this parish was erected and Rev. Arthur Benoit was appointed first pastor (1906-08). From this time onwards, the Missions of Indian Head, McLean, and a rural mission

called Lake Margaret as well as Avonhurst were served from here. In 1946 both Indian Head and McLean became parishes and Qu'Appelle was relieved of all missions.

The following pastors followed Father Benoit: Rev. Chas. Sauner (1908-13), John Vorst (1913-14), J. E. Pacaud (1914-15), Adolphe Erny (for a few months prior to his death, 1915), J. A. Dufresne (1915-16), G. V. Fehrenbach (1916-28), E. Kwakman (1928-31), F. J. Schachtel (1931-34), G. E. Mulligan (1934-41), Leo Missere (1941-46), J. C. Keohan (1946-49), and the present pastor, Rev. A. J. Phelan whose sudden death on September 5, 1961, was a shock to everyone and a grievous loss to the archdiocese. The first pastoral visitation to the "Station de Qu'Appelle" was made by Archbishop Langevin, O.M.I., in May, 1903, when he confirmed nine persons.

The love for their Faith by the early settlers is evidenced by the fact that as early as May, 1887, they already built an "elegant little church" as Archbishop Taché describes it in his report to the General Chapter in Rome. In 1907, under the direction of Father Benoit, the present brick church was erected. It was blessed by Archbishop Langevin, O.M.I., on November 27, 1907, with a large attendance of distinguished priests and missionaries. In 1947 the church was redecorated, basement rebuilt, and oil heat installed. This was converted to gas in 1960.

The present frame rectory dates from 1921 but has been modernized and still serves the parish admirably. The grounds were landscaped in 1947-48 and this helps to make the parish centre attractive—one of legitimate pride for the members of this pioneer parish.

St. Anne Parish — Wolseley

Originally called "St. Anne du Loup", this is another of the older parishes in the archdiocese. For many years (1882-1903) it was headquarters for missionaries who ranged over the entire province, visiting such distant communities as Maple Creek, Swift Current, Regina, Qu'Appelle, Balgonie, Whitewood, Broadview, Montmartre, etc.

The first settlers (Tourigny, Dureault, Laplante, etc.) came in 1879 from Quebec. In 1882 Rev. Father J. A. Roy (1882-1900) was appointed first resident pastor of the parish and said the first Mass here. Under his direction, the same year a small frame church was built. This building was converted into a Separate School in 1900 when the present still serviceable brick church was constructed, by the second

pastor, Father Garon (1900-05). Father Garon also built a rectory the same year, but this was demolished in 1952 when the present pastor, Rev. Leon Savoie, built a new one. The church was decorated with five mural paintings (1905-10) by the third pastor and well-known artist-priest, Rev. Charles Maillard (1905-17).

Other priests who have succeeded these energetic pioneer pastors were: Rev. Chas. Sauner (1917-24), Chas. Poirier (1924-28), J. Ad. Fortin (1928-31), C. O. Fillion (1931-33), A. Turgeon (1933-41), H. Poirier (1941-46), J. A. Foisy (1946-51) and the present pastor since then.

In 1904 the Sisters of Our Lady of the Missions opened St. Raphael Convent and when a Separate School was organized in 1910 they also took over its direction and have taught in it ever since. A modern new Separate School was built in 1958, and the previous school (the original church) was converted into a parish hall.

With some 80 families in the parish at present, this parish has rendered many precious services to the Church from the earliest days onward. At least two priests and two Sisters have come from the parish, and a sound Catholic atmosphere permeates all the organizations.

St. Joseph's Parish — Balgonie

This is still another historic parish in the archdiocese. The first Catholic colonists arrived here on May 22, 1886. They were German immigrants from Russia, and several families followed them in the succeeding years.

Deeply attached to their Faith, they built their first little church out of prairie sod on the homestead of Peter Yunker in 1888. Two years later Archbishop Taché visited the new colony and administered Confirmation. At the same time they pleaded for a priest, and Fathers Bietsch, Sinnett, Gratton and others visited them occasionally from Regina. In 1892 they got their first resident priest, Rev. Erasmus Proth (1892-94).

His successor, and indeed the first pastor, was the energetic Father John Zerbach (1895-1904). Under his direction the present historic church, built of field stone, was constructed, and Bishop Pascal, O.M.I., Vicar Apostolic, was delegated by Archbishop Langevin, O.M.I., to bless it on October 24, 1897. At the same time a bell was consecrated—and a sod rectory built. This latter served until the new rectory of field stone (still in use) was erected in 1903 by order of Archbishop Langevin.

Then came a succession of priests, viz., Rev. Joseph Laufer, O.M.I. (1904-05), Joseph Luyten (1905-06), A. J. Janssen who later became Vicar General (1906-08), R. Van de Velde (1908-13), H. Metzger (1913-16), Jos. Reindl (1916-18), Theophil Hard (1918-19), John Fallonier (1919-23), J. M. Heinrich (1923-33), Rev. F. Gerein (1933), A. Zimmerman (1933-60), and the present pastor, Rev. I. Gorski.

Father Metzger will long be remembered because of the attractive paintings and murals which he left in the church and rectory. In 1928 a parish hall was built under the energetic Father Heinrich who was also host to a German Katholikentag (Catholic Day) in 1930.

A long cherished dream of these fervent Catholics was realized in 1934 when the Ursuline Sisters opened a small convent and took over the teaching duties in the Public School. This piety is also evident in the two priests and five Sisters who have come from this parish of only 65 families, as it is at present. Moreover, the thriving parishes of Vibank, Sedley, St. Peter's and Arat were served from here in their early days. Very happily was Archbishop Mathieu able to write in 1917 after a pastoral visitation: "I came with joy to the Parish of Balgonie. Many parishes have grown out of it. May God bless these good people."

Sacred Heart Parish — Montmartre

This parish was first settled by a small group of French Canadians who arrived in 1893 and subsequent years. In 1903 when it became a parish there were already 50 resident families. In recent years, Montmartre has had an influx of other nationalities so that quite a large element is now English speaking.

From the beginning, Montmartre was headquarters for the missionaries of a large area. At least four parishes have developed out of missions so visited, i.e., Candiack (1908), Mutrie (1910), Kendal (1913), and Glenavon which is still a mission now served from Candiack.

Mass was first said here on April 1, 1894, in the so-called "Grande-maison"—two miles north of the present townsite—by Rev. J. A. Roy, pastor of Wolseley who visited the colony regularly until 1900 when Rev. C. Passaplan started coming. Two other missionaries who came occasionally were: Rev. E. Garon and Rev. J. Luyten. In 1903 the parish was erected and Rev. Father J. A. Theriault, now Monsignor Theriault retired

at Rimouski, became the resident pastor. A road-side cross was erected in 1926 to mark the site of the first Mass.

In 1902 work began on a Rectory-Church (Maison-Chapelle) with living quarters downstairs and chapel upstairs. This was completed by Father Theriault the following year. In 1906 a new church was built near the first one. In 1911 both of these buildings were moved to the village, and in 1913 the present rectory was built. Finally in 1918 the present imposing brick church, with full auditorium, was erected. Both have been decorated and modernized in recent years.

The Sisters of the Cross came from Forget in 1919 and built an impressive convent which was considerably enlarged in 1950 by the addition of a wing and chapel. The Sisters also taught in the Public School, but this has now expanded to over 300 pupils, so that several lay teachers assist them. The Larger Unit has closed most rural schools and built a new seven room school in the town.

In 1949 a Union Hospital was established and five years later the present hospital was erected. In 1952 its administration was also committed to the Sisters of the Cross.

A vigorous Catholic atmosphere, with a Council of the Knights of Columbus and various other organizations, characterizes this parish. At the same time the best possible



SACRED HEART CONVENT, *Montmartre* (built 1919, enlarged 1950)

relations with non-Catholics exist. The parish has given two priests and at least six Sisters to the Church as well as many students who have taken up teaching, nursing, and other professions.

St. Peter's Parish — Kronau

This historic colony (actually three colonies within a mile or two of each other) was settled by the first Catholic Immigrants from the Black Sea area in South Russia in 1890 when 10 families arrived. Each subsequent year brought additional settlers, so that they founded four little colonies, viz., St. Peter's, Rastadt, Katherinenthal and Speyer.

Hardly had this first contingent arrived when Father Bietsch already visited the Colony and said the first Mass there on December 18, 1890. He was followed by Fathers Proth (1892-94) from Balgonie and Father Sinnett from Regina. In 1894 they had already built a little sod church and the following year Archbishop Langevin, O.M.I., and Father Zerbach visited and encouraged the new settlers.

In 1895 came Father Zerbach, as pastor of Balgonie. He was a man of vision and initiative. His motto was: BUY LAND. In 1903, in a single year, he directed the building of St. Paul's Church at Vibank, St. Peter's in this new colony, and a rectory at St. Joseph's, Balgonie—over-riding considerable controversy as to site in the process. Then followed several missionaries, viz., Fathers Kasper, O.M.I., and Laufer, O.M.I. (1904-05) from Regina, Father Luyten (1906), Father Janssen (1906-08), and Father Van de Velde (1908-13). In 1913 Archbishop Mathieu blessed the new church and two bells at St. Peter's.

In 1913 Father H. Metzger began to visit St. Peter's from Balgonie. Archbishop Mathieu erected the parish in 1915 and in the following year the rectory was built so that in October, 1916, Father Metzger was able to move in as first resident pastor. By the following year, the parish was free of debt. Father Metzger died on July 18, 1949, and was buried near the Shrine which he had built. His successors were: Rev. A. Gillot (1949-52), J. M. Heinrich (1952-53), J. Sterk (1953-60), and the present pastor, Rev. George Barton.

The outstanding feature of this parish is the Grotto constructed out of field stone on the bank of the Many Bone Creek—a few hundred feet from the church—in honour of Our Lady of Lourdes. The project was first proposed by Father Metzger in 1913, but it was deferred until he took up residence

in the parish. A first procession to the site where a statue of Our Lady had been set up was held in 1915 with a program of hymns and prayer. In 1917 the parish began two months of extremely hard work of excavation and stone masonry—but everyone, even women and children, helped in some way. A niche for the cement statue of Our Lady was fashioned into the wall and an outdoor stone altar was built. On August 15, 1917, Archbishop Mathieu in the presence of many priests and some 5,000 pilgrims blessed the Shrine. Since then an annual public pilgrimage is held, and many clients of Our Lady come privately or in groups to visit this rural sanctuary raised in her honour.

Holy Family Parish — Odessa

Settlers began to arrive in the vicinity of the present village in 1901. By 1914 when the parish was erected, there were about 75 Catholic families mostly of German descent from Russia, Austria and Hungary in the parish. Holy Mass was said in the home of Joseph Herman by Father Van Gestern of Qu'Appelle in 1903. Thereafter, other priests, notably Fathers Janssen, Van de Velde and Schelbert, said Mass in various private homes.

In 1907 a church site south of the railway right of way was purchased and the following year, under the direction of Rev. J. J. Schelbert of Vibank, a small frame church was built and dedicated to St. Wendelin. At the same time a little rectory, originally built near the rural Sibel Plain school, was moved to the new site. In 1912 Archbishop Mathieu made a visitation, administered Confirmation to 108 persons, and blessed the church. From this time onward parish registers were kept.

Two years later a parish was erected and Rev. Peter Schorr was appointed resident pastor. The name of the parish was changed to that of the Holy Family. However, as the village developed north of the railway it became imperative that the church be moved there and considerable controversy arose. In 1924 Father Schorr became pastor of Vibank and Father Charles Sauner (1924-38) succeeded him at Odessa.

As a result of his efforts, with excellent cooperation from the people, a new basement church on the present site was constructed in 1926. The following year the old church was dismantled and the material used to build the present commodious rectory. At the same time the original rectory was sold. In 1938 Rev. S. F. Leibel administered the parish for

three months, pending the appointment of Rev. Frank Gerein (1939-59), and in 1959 he returned as pastor and at present still holds the benefice.

During the depression years the faithful loyally supported their church and liquidated the parish debt. After the war, in 1948, they built a parish hall and started plans for the completion of the church. The new church, built under the direction of the late Mr. R. F. Deutscher, who had also supervised building of the original basement, was completed in 1953 and blessed by Archbishop O'Neill the following year.

The Ursuline Sisters opened a convent in the parish in 1923 and have taught in the Public School ever since. Three Odessa boys have become priests, viz., Rev. George Vogt, Jos. Deutscher and Isidore Gorski, and nine Sisters have come from the parish. With six rural schools now closed and a Bus system introduced by the Larger Unit Board, the number of pupils in the Odessa Village school has grown to almost 200 so that an impressive new central school had to be constructed in the village in 1961. This school has prepared some 10 graduates for the university and at least another 24 are teachers. All in all, the parish of 130 families has reflected credit upon the Church and loyally served the country.

St. Ignatius Parish — Kendal

As at Odessa, the first settlers came in 1903 and the following years and were mostly German speaking immigrants from Russia, Austria and Hungary. In 1906 they built a small chapel north of the present village and called it Marienthal. Rev. C. Sauner of Qu'Appelle, and later Rev. J. J. Schelbert and J. M. Heinrich of Vibank visited this chapel and offered Mass once a month for these people, until Rev. P. Schorr came to Odessa, Thereafter, they had Mass twice a month.

Also in 1906 a second chapel called Franzfeld (also called the Seitz Church) was built south of the present village and Rev. H. Metzger came from Mutrie until 1913, and thereafter Fathers Schelbert and Heinrich of Vibank said Mass in it once a month until 1916 when it was destroyed by fire.

After the fire, a site was acquired and plans for a church and rectory within the village were prepared by Mr. Storey, architect. Construction of the Church began in 1918 but it was not finished until the following year when Archbishop Mathieu blessed it and dedicated it to St. Ignatius on July 31, 1919. Rev. R. Van de Velde was appointed first resident pastor and the existing rectory was built by him the following year.

In 1924 Father Van de Velde returned to his native Belgium where he died in 1942. He was succeeded at Kendal by Rev. Joseph Reindl (1924-50) and Rev. A. Beechy (1951) who was suffocated when a fire broke out in the rectory. In 1952 came the present pastor, Rev. A. Gillot.

A Public School was organized in Kendal in 1909, and for a short time in the 1920's the Ursuline Sisters taught in it. This, and the surrounding rural schools have been blessed with excellent Catholic teachers. This is evident by the very fact that the parish which had only 74 families in 1919, has nevertheless nurtured no less than six vocations to the priesthood and five to Sisterhoods since then. At present, with about 138 families, the parish flourishes and promises to bring more blessings to Holy Church.

St. Joseph's Church — Candiac

The first settlers, mostly of Polish origin, arrived here as early as 1890 and attended Mass as far away as Wolseley, and later Montmartre. When Rev. Father Pander came as assistant to Montmartre in 1908, he visited this district regularly and offered Mass in private homes and schools.

The first church near the village, on the present cemetery site, was built in 1908 and blessed on December 3rd of the same year by Rev. J. A. Theriault as delegate of Archbishop Langevin, O.M.I. In 1910 a residence was built beside the church and the following year Father Pander took up residence at Glenavon, originally dedicated to St. Patrick, and from there served the missions of Candiac, Kipling, Broderick and Outlook.

On July 11, 1915, Archbishop Mathieu visited Glenavon and soon after erected the parish and appointed Rev. John Szczypta first pastor in 1916. Father Szczypta (1916-21) took up residence at Candiac and Glenavon became the mission—a status which it still has at present though a fine new church was built there in recent years. The following year the church was moved into the village. On March 2, 1921, the parish was bereaved by the death of Father Szczypta, and for the next three years it was served as a mission from Montmartre and by the La Salette Fathers from Weyburn and Estevan.

In 1924 Rev. A. J. Gocki was appointed resident pastor, but at the same time he served the missions of Glenavon, Grenfell, Secretan, Morse, Riverhurst, Central Butte and Robin Hood. Under him a new church was built as well as a

new rectory. Shortly after, in 1929, he was called to Regina to found St. Anthony's Parish.

He was succeeded by Rev. F. Pander (1929-53). On February 20, 1942, the church was destroyed by fire and a new one had to be planned. As a result, the present church was built in 1948, and Archbishop O'Neill blessed it on September 17, 1950.

In 1953 Father Pander retired, but continued to live at Candiac where he died on November 17, 1957. He was succeeded by Rev. Chas. J. Kisel in 1953 and the following year built the modern present rectory. The church has been beautifully equipped and decorated, the grounds landscaped, and the parish gives every promise of continued progress. Equally progressive is the mission of *Glenavon* which in recent years has grown greatly in numbers and very notably also in spiritual vitality.

St. Joseph's Parish — Indian Head

This is one of the oldest missions in the archdiocese, but Catholics were rather few until recent years when more Catholic families have been taking up residence in and near the town. Thus, a census taken in 1929 lists 27 German, six English, and 12 French families, a total of 45 only.

However, at the instance of Father Hugonard, and with the approval of Archbishop Langevin, a brick church was built in 1903 and gradually furnished in subsequent years. For the next 45 years it was served as a mission of Lebreton, and later of Qu'Appelle.

On January 1, 1947, it was erected as a parish and Rev. Leo Missere took up residence in the sacristy of the church. However, a cottage school was purchased and moved beside the church and remodelled, so that by December Father Missere was able to move into the adapted rectory.

In 1949, the present pastor, Rev. Chas. McMahon, succeeded Father Missere and immediately began plans for a new church. Meantime, in 1950 he remodelled and decorated the old one, improved the heating and made it more serviceable. In October, 1958, a Building Committee was set up and the Faithful generously pledged their support for a new church. This was built in 1960 when Rev. Father Greer was assigned as assistant to Father McMahon. The first Mass in the new church was said on Christmas Eve. Furnishings and decoration followed in 1961, and it was blessed by Archbishop

O'Neill in August, 1961. Progress has been notable since the parish was erected and the cooperation shown by the parishioners augurs for continued progress.

Holy Angel's Church — McLean

This is the newest parish in the Deanery. Erected as a parish in 1946, Rev. A. T. Goetz was the first resident pastor (1946-59). Prior to this, it had for many years been a mission of Qu'Appelle, and had only a small, very primitive, frame church.

Despite great handicaps, Father Goetz acquired a small rectory and with good cooperation from his people, was able to build the present attractive church and provide it with a full basement auditorium.

In 1959 he was succeeded by the present resident pastor, Rev. J. C. Deutscher who has completed much of the work initiated by Father Goetz. He also serves three missions which are still attached to this parish, viz., St. Mary's at *Edenwold*, Sacred Heart at *Arat*, and St. Agnes at *Pilot Butte*.

BELLEGARDE DEANERY

Dean: VERY REV. H. POIRIER, V.F.

St. Maurice Parish — Bellegarde

In 1888 the late Monsignor Jean Gaire, D.P., then a young energetic priest recently arrived from France founded the parish of Grande Clairière in Manitoba. Within the next five years nearly 250 colonists arrived from Belgium and France. Most of these pushed further west, took up homesteads, and became the first settlers in the present parishes of Bellegarde, Cantal, Forget and Whitewood. Additional settlers in the following years soon brought prosperity and developed several flourishing French parishes in the southeast corner of the archdiocese. These constitute the only French Deanery in the archdiocese—that of Bellegarde.

Between 1894 and 1898 Father Gaire came from time to time to offer Mass for these colonists at Bellegarde and Cantal. In 1898 the first resident priest, Rev. Napoleon Poulin arrived and a small rectory and chapel were built at Bellegarde. The following year Archbishop Langevin, O.M.I., made a pastoral visit and wrote this prediction: "The future of this mission is brilliant, and yet it appears certain to us." Father Poulin died

young on April 27, 1900, and was buried beneath the sanctuary of his chapel by Msgr. Dugas, Vicar General of St. Boniface.

His successor was Rev. C. W. Lalonde (1900-02). Then came Rev. Napoleon Poirier (1903-22). Under him a first real church was built, but an accidental fire in 1912 destroyed it before it was finished. Undaunted, the people set to work and built another the same year. Archbishop Mathieu blessed it in October. The successor of Father Poirier was his brother, Rev. Charles Poirier (1922-24). Then came Msgr. Jules Bois (1924-52).

Under Father Bois, as he was then known, the parish built a hall in 1927 and remodelled and modernized the rectory two years later. In 1948, the program undertaken to commemorate the Golden Jubilee of both the parish and pastor also included the renewal of the rectory. In 1946 Father Paul-Emile Bechard came to Bellegarde as assistant to Msgr. Bois, and after his death in 1952, remained as Administrator until 1956 when illness forced him to resign. In 1950 the western part of the parish was detached and the new parish of Our Lady of Fatima at Redvers was erected. The following year a new parish hall was built at Bellegarde.

As early as 1905 the Sisters of the Cross opened a convent in the parish. In 1953 the Brothers of the Sacred Heart, under Brother Georges-Armand, arrived and converted a large house into a suitable residence to which an addition was made two years later for the accommodation of boarding students.

When Father Bechard left in 1956, the Franciscan Fathers temporarily administered the parish pending the arrival (1957) of the present incumbent, Rev. Emile Toupin. The following year, with the authorization of Archbishop O'Neill, the old church (1912) was demolished and the present beautiful brick edifice, designed by architect E. J. McCudden, was erected. Archbishop O'Neill blessed it on September 17, 1959.

This has been an exemplary parish for many years. The depth of faith and piety is evident in the six priests, eight Sisters, two Brothers as well as two still studying for the ministry — all of whom have come from St. Maurice de Bellegarde.

Our Lady of La Salette — Forget

The first Catholic settlers in this area came between 1890 and 1900 from France, Belgium and Quebec and were generally

French speaking. The first church was built in 1899 under the La Salette Fathers who had arrived a short time before. In 1904 a new brick veneer church was built on the present site, but it was struck by lightning in 1922 and completely burned, though some statues and furniture were salvaged. The present brick veneer church was built the following year but was left unfinished. Owing to the depression, further work on it was deferred until 1949 when a new heating system was installed, and 1950 when the interior was neatly finished and decorated. It was blessed by Archbishop Mathieu in 1924.

The first priest to visit Forget was Father Albert Leuret (1892-93). From 1892 to 1899 two missionaries from St. Boniface occasionally visited the settlement, viz., Father Turcotte and Father Heynen. In 1899 came the La Salette Fathers who administered the parish for 46 years. Successive pastors were: Fathers J. Morard, M.S. (1899-1910), A. M. Sorrell, M.S. (1910-23), A. Dupraz, M.S. (1923-26), La Chapelle, M.S. (1926-41), A. E. Lemieux, M.S. (1941-43), and F. X. Richard, M.S. (1943-45). On the departure of the La Salette Fathers, Rev. C. O. Fillion was pastor for a year, and then, in 1946, the present pastor, Very Rev. H. Poirier, V.F., was appointed to the benefice. Other priests stationed here and helping with the missions were Rev. Michel, M.S., I. Girard, M.S., and François Marcotte.

Two priests have been buried here, viz., Rev. Oscar Kuonen, M.S., who died at Estevan on April 14, 1916; and Rev. Ippolite Gérard, M.S., who died at St. Hubert on April 13, 1943.

The first rectory, like the first church, was built about 1899. Five years later the present rectory was constructed. In 1910 an addition was built so that it served as Motherhouse of the La Salette Fathers until their departure in 1945. A new heating system was installed in 1946. A parish Hall had been built in 1908, but when fire destroyed it in 1920, it was not rebuilt.

The parish is particularly noted for the beautiful Shrine to Our Lady of La Salette. Pilgrimages were organized from 1922 to 1929, and resumed again in 1954. Since then the Shrine has been beautifully developed and landscaped according to a plan drawn by architect E. J. McCudden. Pilgrimages now, at Archbishop O'Neill's request, are held annually and attract many pilgrims from surrounding parishes.

Another venerable institution in this parish is St. Joseph's Convent. The Sisters of Our Lady of the Cross came here in

1905 and opened the convent the following year. Since then, additions have been made in 1914, 1927 and 1941. A novitiate was opened in 1914 and 90 girls have tried their vocation in it since then. From this centre several other convents and institutions have developed throughout the province. The Sisters also taught in the Forget Public School from 1910 to 1930 and again from 1950 to the present time.

One mission—that of the Immaculate Heart of Mary at *Arcola*, is attached to the parish at present. Largely through the initiative of Judge J. McFadden a church was built at *Arcola* in 1949 and blessed by Archbishop O'Neill the following year.

With such a record, this flourishing parish promises to render still greater services to Church and country in the years ahead.

St. Raphael Parish — Cantal

With some 30 settlers in the vicinity, Father Gaire chose the site for this new mission in 1892 and called it St. Raphael. Most of these colonists spoke French and had come from Quebec, Alsace and France.

Until 1899 Father Jean Gaire came at intervals from Grande-Clairiere, Manitoba, to visit the colony and to offer



ST. RAPHAEL CHURCH, Cantal (built 1915) and Rectory.
Typical of native fieldstone churches built in the early days.

Holy Mass. About 1898 a small frame church was built and this was replaced by the present church in 1915 under Father Louis Nadeau. The present rectory was built in 1917 also by Father Nadeau.

The first resident pastor was Rev. Alphonse Lemieux (1899-1906) who died as pastor of Willow Bunch in 1925. His successors at Cantal were: Rev. Chas. Poirier (1906-12), Louis Nadeau (1913-31), Adrien Fortin (1931-51), who is buried at Cantal though he died at Redvers on October 13, 1953, after founding the new parish. He was succeeded here by Rev. J. A. Levesque (1953-54), Rev. F. Marcotte (1954-55), and the present pastor, Rev. H. Delisle since 1955. He also serves the mission of *Alida*.

In 1940 the Sisters of the Cross came from Forget to open a convent "Maison St. Louis". In 1949 a new convent was built and blessed by Archbishop O'Neill the following year. At present four Sisters maintain a boarding school and teach in the public school. At least five Sisters, four Nurses and a number of other university graduates received their elementary education here.

Like so many early settlements, this was founded under incredible difficulties. However, the sacrifices and deep faith which characterized the pioneers have brought manifold blessings to their children and promise more for the future.

St. Anthony's Parish — Storthoaks

Twelve miles southwest of Bellegarde is the site of this parish. The first settlers were French Canadians who came from the United States in 1899 and 1900. Two priests did much in organizing this parish—visiting the settlement regularly during 1900-02 from Bellegarde, viz., Fathers C. W. Lalonde and Jules Vernaz. Under the direction of the latter, the first church and rectory were built at the explicit request of Archbishop Langevin, O.M.I., in 1902.

On May 10, 1903, Monsignor Dugas, Vicar General of St. Boniface, blessed the new church and installed the first resident pastor, Rev. A. M. Ferland (1903-1952). In his later years he was assisted by Rev. E. L. Debusschere (1952) and Father Chas. Gibney (Administrator 1952-54), and succeeded by Rev. J. A. Levesque (1954-58). Father M. A. George was named administrator in 1958 and is at present in charge of this parish of 130 families.

In 1911 a new church had been built and this was moved three miles into town and completed in 1926. Under Father

Gibney a parish hall was begun, and this was completed under Father Levesque.

This parish has given one priest to the Church: Rev. Lucien Martin who was ordained in 1931 but died seven years later on July 12, 1938, as well as one Oblate Lay Brother and about 10 Sisters. The Founder-pastor of this parish, Rev. A. M. Ferland, died at the Hospice Taché in St. Boniface on May 7, 1959, and was buried here with Father Martin.

The mission of St. Jude at *Carnduff* erected a church in 1960 and is presently attached to this parish.

Events of considerable significance to the parish were: a disastrous cyclone in 1909 which killed three persons; a Regional Congress of the A.C.F.C. in 1945; and the Golden Jubilee of the parish and pastor in 1952.

St. Jean Francois Regis — Wauchope

Like the surrounding parishes, this was first settled by Father Jean Gaire who was a Government Immigration Agent, and who settled a number of families from France in the vicinity of the present parish in 1902. He also said the first Mass here this same year in a dwelling which was erected for him and which was later enlarged and converted into the present St. Anne's Convent by the Sisters of the Cross who came from Forget in 1917 to open a boarding school.

During the earlier years, Father Gaire lived at Grande-Clairière in Manitoba and visited all of these early colonies occasionally by horse and buggy. Names such as Maurice Quennelle who donated land for a church and cemetery site, Joseph Rogg, Emile Lemee, Pierre Escarvage, Francis Bernuy, Andre Delmaire, Jean Gaudet, A. Sylvestre, and Maurice Brothers—are held in veneration by their descendents today in this and other communities.

The first church was built in 1911 of lumber with cut stone foundation. With a full basement, this building still serves the parish as church and hall. The rectory, built in 1925 by Father Arthur Magnan is also still in use. Other priests who have served the parish were Fathers Lucien Martin, Aime Giguère, and the present pastor, Rev. Albert Turgeon. The parish has given a Lay Brother (Choinard) to the Oblate Fathers, and four Sisters to the Sisters of the Cross.

Our Lady of Fatima — Redvers

On January 26, 1950, Archbishop M. C. O'Neill authorized the erection of this parish. Some 45 families were detached

from Bellegarde and Wauchope and Rev. J. A. Levesque was appointed first pastor of the new parish. He resided in the home of Mr. Jean Hancock and reserved the Blessed Sacrament in a chapel in the house pending the erection of a church. For 10 months he held religious services in a theatre.

Construction of the new cement block church by the parishioners was begun in 1950 and completed the following year. The rectory is a frame house, 30 years old, which was moved into the village from Antler.

Father Adrien Fortin was the second pastor. He succeeded Father Levesque when the latter went to Cantal in October, 1951. He administered the parish until his death on October 13, 1953. For the next two years Rev. A. Vandendriesshe was administrator and was succeeded by the present pastor, Rev. François Marcotte in 1955.

An unfortunate fire completely destroyed the new church on May 2, 1958. For the next six months a tent served as a church, but the construction of a large new brick church, designed by architect E. J. McCudden, was begun the same fall, completed the following year, and blessed by Archbishop O'Neill on June 24, 1959.

A young parish with 100 families, it has already built its second church and given five vocations to religious life. This



OUR LADY OF FATIMA, Redvers (1960).
Typical new country parish church.

is still another fruit of the gigantic apostolate of the late Msgr. Gaire—and an augury of still greater services to Holy Church to come.

St. Hubert Parish — St. Hubert

This settlement is older even than Bellegarde. The first settler was Mr. Rudolph Meyer, an Alsatian, who came here in 1884 and in the following years brought a number of French settlers to this valley, south of Whitewood. Among them were some members of French aristocracy, e.g., Count de Junilhac, Count Henri de Soras, Count Joseph de Farguettes, Viscount Joseph de Langle, Viscount Alphonse de Seyssel. Some 40 or 50 families or single persons arrived, mostly from France and Belgium, before 1892, and almost all were French speaking, though some also spoke German. Most of them worked on farms, raised horses, developed a cheese factory as well as a chicory factory. Later, some moved south and settled in the Kennedy district and others moved to other districts.

Between 1884 and 1890 religious service was rare in the colony, but the following priests did come occasionally from St. Boniface, Regina, Brandon, Wolseley, etc.: Fathers Allard, O.M.I. Page, O.M.I., Campeau, O.M.I., J. A. Ray and R. Gillies. In 1890 came Rev. Leon Muller and he built a church of field stones and gave the colony, hitherto called "La Rolanderie", the name St. Hubert. He remained only a short time and his successor, Rev. Henri Nayrolles likewise. Accordingly, until 1903 when the "Fils de Marie Immaculée" arrived, the colony had Mass only intermittently—and generally by Father Roy of Wolseley. In September, 1895, Archbishop Langevin, O.M.I., made his first pastoral visitation to St. Hubert,



FIRST ST. HUBERT CHURCH, (*built 1890*)

although Bishop Grouard had made a visit to St. Hubert four years earlier.

In 1903 came the Rev. Joseph Boutin, F.M.I. (1903-18), the veritable Founder of the parish. Thenceforth the settlement had a permanent resident pastor. Other members of the Congregation who assisted him in the following years were: Rev. Fathers Branchereau, Fallourd, Thibault, Enfrein, Libert—and later, Fathers Rondard, Granger, Lafreniere, and finally, in 1949, Rev. J. Bordet, F.M.I. Father B. Fallourd, F.M.I., was pastor from 1918, after the death of Father Libert, F.M.I., until his own death in 1949, after serving the parish more than 40 years. The present pastor, Rev. L. L'Heureux, took over the parish in 1961 when the Fathers left. Throughout these years, the Fathers visited the missions of Broadview, Whitewood, St. Luke, and even as far as Moose Mountain and Dumas. For 15 years, until impaired health forced his complete retirement, Father Granger, F.M.I., was a tireless apostle.

The first church, built in 1890, was demolished in 1903 by order of Archbishop Langevin and rebuilt in a more central location. This church was destroyed by fire in 1935 when the present one was built.

In 1907 came the Sisters of the Cross from Forget to open a private school. In 1921 they built a boarding school and in 1924 converted it into the "St. Joan of Arc Home" for old people. Also in 1921 a parish hall was built, but afterwards it was sold to the Sisters who needed more room for their Hospice in 1930.

The parish continued to grow and in 1940 a new wing was added to the Hospice. At least six Sisters have come from the parish during these years under the direction of the Fils de Marie Immaculée. Now, in 1961, these pioneer missionaries are leaving the archdiocese, but they leave here a memory of truly apostolic work for Holy Church. If the Congregation was not blessed with vocations for itself here, its manifold sacrifices will surely bring them blessings in other fields of the Church's Apostolate.

WEYBURN DEANERY

Dean: VERY REV. G. E. MULLIGAN, V.F.

St. John the Baptist — Estevan

Estevan, in the extreme southeast of the archdiocese, along with Weyburn and Forget, dates from the end of the last century. A number of French speaking settlers with

names such as Klyne, Blondeau, Pelletier, Tourigny, etc., settled in these centres before 1900. In 1899 the Missionaries of La Salette were entrusted with the care of a vast area in this section of the present diocese. These early missionaries endured incredible hardships, but they succeeded in laying the foundation of several very flourishing parishes, all started early in the present century.

The first missionary at Estevan seems to have been Father Kuonen, and under his direction a first frame church was erected—a church which is at present the mission church at *Macoun*. In 1914 the basement of the present church was built, but the modern superstructure which is the present church was not erected until 1955.

Although the Parish Hall burned down several years ago, the parish now has a fine auditorium in the basement of the church. Moreover, the Knights of Columbus have built a hall of their own in the northern part of the city.

This parish was founded in 1903 by Rev. Joseph Luyten (1902-05) and placed under the patronage of St. John the Baptist. In 1905 the La Salette Fathers took over the parish and the following pastors have succeeded each other: Rev. A. Dupraz, M.S. (1905-07), Marius Michel, M.S. (1907-10), F. C. Socquet, M.S., S. Cruveiller, M.S., Y. Platier, M.S., together with a number of priests who served various missions in the area.

In 1941 the La Salette Fathers departed and the Right Rev. P. F. Hughes, D.P., became pastor. He was assisted by the late Father L. Schlosser, Father Albers and other assistants who served a vast area extending from Oxbow to Tribune—a distance of 100 miles. When Msgr. Hughes retired in 1956, he was succeeded by the present incumbent, Very Rev. G. E. Mulligan.

In 1939 the Sisters of St. Joseph came from Peterborough at the request of Archbishop Monahan to open a hospital in the parish. This has since been extended and has become so flourishing and modern an institution that it is again under pressure, and will probably have to be enlarged again.

The development of industry, especially oil, coal and electricity, in the area entailed a steady and even rapid growth of the Catholic element in the community. To provide for more adequate instruction, Msgr. Hughes invited the Sisters of Loretto to open a Catechetical Centre in 1945. A Separate School District was organized in 1953 and the Immaculate

Heart School built. So rapidly did this develop that the Sacred Heart School had to be built in the Pleasantdale district in 1959. The following year Grade IX was added and at present plans for a Catholic High School are under consideration.

St. Vincent de Paul — Weyburn

This mission was established in 1901 and for five years Fathers Morard, M.S., Luyten, M.S., and Kuonen, M.S., said Mass in the private homes of David Tourigny, and J. A. McBride and in the "old stone schoolhouse". In 1906 a frame church was built and Mass offered in it for the first time by Father Dupraz, M.S. The following year Father J. M. Trapeau, M.S., was installed as first resident pastor.

Pastors who followed were: Rev. Y. Platier, M.S. (1917-21), F. X. Cruveiller, M.S. (1921-27), H. Galvin, M.S. (1927-33), W. J. Fortier, M.S. (1933-36), and F. X. Richard, M.S. (1936-43). Other La Salette Fathers who assisted in the care of many missions served from Weyburn were: Rev. J. Zimmerman, E. Marcoux, T. Lincks, S. Majka, Fr. Weselak and F. Schick.

The diocesan clergy took over the parish in 1943 with Monsignor A. J. Janssen as first pastor. When ill health forced his retirement in 1956, he was succeeded by the present incumbent, Rev. R. J. McKenna. Priests who have assisted at Weyburn in recent years in the care of the missions of *Halbrite*, *Macoun*, *Midale*, *McTaggart*, *Trossachs* and *Yellow Grass* were: Fathers D. Dorion, L. Dobbelsteen, N. A. Andries, H. Veltman, L. Ostrowski, S. Slezak, N. Koep, P. Finnan, D. McGuigan and L. Kubash.

The first rectory was built in 1907 and replaced by a large 12 room house in 1917. In 1950 Msgr. Janssen built a new rectory and converted the former one into a residence for the newly arrived Sisters of Loretto, and into classrooms for the private school which the Sisters opened under the name of Loretto Academy.

In 1925 a parish hall had been built, but after the opening of the Academy expansion was so rapid that the hall was pressed into service for additional classrooms ever since. In 1951 High School classes were introduced and by 1956 the full high school course was given with a graduating class annually since then.

In 1955 a Separate School District was organized with the following Board: Mrs. T. A. Marshall and Messrs. A. H.

Vossen, L. J. Leydon, Henry Pinvidic, and John Hoeving. In August the new St. Dominic Savio School was opened with 212 pupils in temporary quarters in the hall, church and convent, and the following May the fine new building was blessed by Archbishop O'Neill. Barely a month later an impressive statue of St. Vincent de Paul was erected on the lawn between the church and rectory.

Another noteworthy institution in the parish is Mount St. Mary's. When the city built a new hospital, the Sisters of the Cross came from Forget and purchased the old hospital building and in it opened this Home for the Aged.

But the pride of the parish is the beautiful new church. Designed by architects, Storey & Van Egmond, construction began in 1953 and the church was completed the following year. It was blessed by Archbishop O'Neill on September 6, 1954.

The spiritual vitality of the parish also appears in the vocations that have issued from the parish. At least six priests and several Sisters have been given to Holy Church. And now, with expanding educational facilities, the future promises even more.

Sacred Heart Parish — Benson

The first settlers in the vicinity of Benson were of Irish, French and Belgian extraction and began arriving as early as 1898. By 1904 there was already a considerable Catholic group in the area so that Father Michel, M.S., began to say Mass in private homes.

That year a small church was built and a rectory added so that Father Michel was able to take up residence in September. It was dedicated to St. Francis de Sales and was known as the "Ossa Church"—from the name of the district Post Office. Father Francis Gerboud was pastor from 1907 to 1909. Other priests from Forget and Lampman, notably Father Girard, also served the little church.

In 1913 Archbishop Mathieu gave permission to move both church and rectory to the new settlements of Lampman and Benson. The same summer the Church was moved six miles west to Benson, and the rectory to Lampman. In 1914, and again in 1921, the church was enlarged. In 1950 it was replaced by a new cement block church designed by Architect W. K. Black. It has a full basement which serves as a parish hall and is fully equipped with new pews, electric organ, etc.

Father Michel, M.S., was pastor from 1912 to 1918—though he was replaced for brief periods by Fathers N. Paquette (1924), J. P. G. Vorst (1925), A. Charest, A. Dupraz, M.S., and Jerome. Then came Father A. Champagne (1928-33), H. Poirier (1933-41), C. O. Fillion (1941-42), N. L. Sullivan (1942-45), A. T. Goetz (1945-46), G. E. Mulligan (1946-49), and the present pastor, Rev. L. Missere since then.

This parish of about 100 families has given eight Sisters to Religious Congregations.

Our Lady of Sorrows — Lampman

The story of this parish very closely parallels that of Benson. In 1913, with the approval of Archbishop Mathieu, the old church at Menard, also known as the Ossa Church—half way between Benson and Lampman — was moved to Benson, and the rectory to Lampman.

Under the direction of Father Michel, M.S., a frame church was built that year at Lampman. In 1950, this church with all its furnishings was destroyed by fire. Under Father McLellan, present parish priest, the members of the parish rallied around him and immediately undertook the construction of the present modern church of brick and tile. In a short time they not only built and paid for it, but also fully equipped it with pews, electric organ, Carillonic bells, and gas heat.

Parish records indicate that as early as 1905 the La Salette Fathers were tireless in developing this community. Successors of Father Michel were: Rev. J. A. Dufresne (1917-22), H. Theunissen (1922), J. P. G. Vorst (1922-25), A. Giguère (1925-30), C. O. Fillion (1931-32), P. J. Rea (1932), F. J. Ogle (1932-35), F. J. Joly (1935-37), and the present pastor since then, Rev. Ronald McLellan. With 130 families, this is one of our most promising parishes.

Holy Family Parish — Radville

Some 80 miles almost directly south of Regina a large number of Catholic families, mostly of French and Belgian descent, took up homesteads and laid the foundation of three prosperous parishes: *Souris Valley*, *Ste. Colette*, and *Radville*.

Of these, *Souris Valley* became a parish as early as 1906 and was administered by the following successive pastors: Rev. J. Nadeau (1906-15), D. Thibault (1915-19), A. Fortin (1918-19), J. A. Levesque (1928-34), G. O. Morrisette (1934-39), M. Granger, F.M.I. (1941-42), and J. B. Langlais

(1942-50). Two other priests, resident at Radville, served Souris Valley, viz., Rev. H. Kugener (1919-28) and E. A. Yandeau (1939-41), and since 1950.

Radville, like Ste. Colette, was first served from Souris Valley. A first church had been built east of the railroad tracks. In 1912 Radville received its first resident pastor, Rev. Fr. Prudhomme who died suddenly a year later. However, under his direction, a new church was started west of the tracks, but work on it was interrupted by his death. Finally, in November, 1913, Father J. Gendron was appointed pastor. The old church was then moved to the new site and used as church and rectory until the new uncompleted church was finished the following year.



HOLY FAMILY CHURCH
Radville (1950).

*Typical of new modern churches
in the archdiocese.*

Other priests who served as pastors after Father Gendron were: Rev. C. Bonny (1917-19), Rev. H. Kugener (1919-25), Rev. J. A. Morrisette (1925-39), and the present pastor, Rev. E. A. Yandeau since 1939. During all these years Ste. Colette remained a mission and was served either from Souris Valley or, as at present, from Radville.

The advent of Father Yandeau marked the sudden upsurge and amazing development of Radville. The Sisters of St. Louis had opened a convent and boarding school in 1915 and a Separate School was opened in 1922 with the Sisters as teachers. A further wing was added to the school in 1949 to provide eight additional classrooms and two recreation halls.

In 1946 the Sisters of St. Joseph (Pembroke) arrived and opened a temporary hospital in the rectory. Father Yandeau meantime resided in a rented house in the town. The new 26 bed hospital was completed in 1948 and already plans for the present beautiful new church with full auditorium were underway. The new church was blessed on October 4, 1950, by Archbishop O'Neill.

Next came plans for the modern home for old people which was opened under the name of "Marian Home" by the Sisters of St. Joseph as an adjunct to the Hospital in April, 1956. Finally, after this complex of Catholic institutions was

completed, construction of the present rectory was undertaken in 1958.

Several priests have assisted Father Yandeau in the development of these projects and in the care of the missions. They were Fathers C. Lambertus (1949), Beaudry (1953-55), M. George (1955-58), L'Heureux (1958-59), and Marcotte since 1959. Harmony and cooperation in the parish, good relations with those of other faiths in the community—this has made Radville a thriving and promising parish.

Mary, Queen of the Apostles — Maryland

The first settlers in this district were German speaking. They came from Hungary, Russia, and Ontario. It was a Jewish horsetrader named Jacob Mohr who first suggested the possibility of a resident pastor in 1901 or 1902. In 1903, this man, living at Alameda, suggested this to Archbishop Langevin, O.M.I. As a result, he brought Father Guender who said the first Mass and baptized a number of children in the home of Mr. John Embry. The following year came Father Luyten, M.S., who was the actual founder of the parish.

A frame church was built, with the help of a loan from Archbishop Langevin, on a site donated by Mr. George Uhrich. Then came Fathers N. Junker (1905-07) and P. Schorr (1907-14). Under Father Schorr a rectory was built in 1908 and the parish obtained its first resident pastor.

In 1913 the mission of *Landau* (St. Joseph) was opened, 20 miles east of Maryland, and a church built there. However, fire destroyed it in 1925 and a new one was built immediately. This mission has been attached to Maryland ever since.

Father Schorr's successors were: Rev. A. Fallonier (1914-19), and Rev. Fr. Dufresne (1920). Father T. Theunissen cared for the parish for a year from Lampman. For two years there was no resident priest. Then came Fathers J. Reindl (1924-26), Milnar (1927), Gross (1927-29), Wilhelm (1928), A. Gillot (1929-41), P. Komus (1941-49), and the present pastor, E. Gilpin.

A new church was erected in 1957 by this parish of some 65 families. In 1955 an additional mission (St. Joseph) at *Oxbow* was opened and continues attached to this parish. The stability of the faith in this parish is attested by the fact that at least six Sisters and one Lay Brother have entered religious life in recent years.

St. Joseph's — Ceylon

This parish is about 70 miles south of Regina and serves the district of Ceylon and Hardy. For many years the mission of *Bengough* (St. Michael, opened in 1928) and *Big Beaver* (Holy Family, opened in 1932), were attached to this parish. In 1957, Bengough became a parish with Rev. L. Sullivan as pastor, and Big Beaver as its mission. At the present time, two other flourishing missions, viz., *Tribune* (St. Mary's) and *Trossachs*, are served from Ceylon since 1957 and 1956 respectively.

The first Catholic settlers in the vicinity of Ceylon came in 1906 and 1907. During its earliest years, it was a mission of Radville. Various priests came from time to time to say Mass in private homes, especially Fathers Gendron and Prudhomme between 1913 and 1917. Under them, in 1914-15, a frame church was built. When Rev. J. Octave Faucher was appointed resident pastor in 1917, there were 48 families in the parish. He added a large sacristy to serve as living quarters for himself, as well as a sanctuary and steeple. This church was destroyed by fire in 1952 and the present attractive church was built the following year on the same site.

Not until 1933 did the parish acquire a rectory by the purchase of a private home. This was enlarged and modernized in 1959. Resident pastors who followed Father Faucher were: Rev. Thos. Lincks, M.S., (1924-31), G. E. Mulligan (1931-34), Ron. McLellan (1934-37), R. J. McKenna (1937-56),



TRIBUNE: *First Communion Class, 1921, with Father Michel, M.S.*

Kasper Harty (1956-57), and the present pastor, Rev. S. Ripplinger since then.

Even though no religious institution is located in the parish, the spiritual life and devotion to Catholic ideals are deeply rooted—a wonderful tribute to the missionaries who laboured from this centre over so vast a field and especially to the zeal and deep faith of the excellent pioneers and to Father McKenna's labours. This parish, and its erstwhile mission of Bengough, has given five diocesan priests to the Church as well as three Sisters to religion.

Holy Angels' Parish — Pangman

Until 1915 Pangman was served from Weyburn. Then, Father A. F. Mollard, M.S., took the initiative to build a church (1912) with the help of the faithful. But it remained a mission until 1924 when Father Sommerfeld (1924-29) built a rectory and became the first resident pastor. There were about 50 families in the parish at the time and this number has not changed much since. In 1932 Sister Diemert was the first vocation from the parish.

Other priests who have succeeded as pastors were Fathers Fuchs (1929-34), Dupraz (1934-37), Debusschere (1937-42), Gillot (1942-49), Volk (1949-55), Veltman (1955-60), and the present pastor, Rev. H. Bosma.

Two fine missions are served from Pangman. The first, St. William at *Khedive*, was opened when a school house was bought and remodelled in 1940. At the time there were about 20 families of German Hungarian descent in the mission. By 1954 their number had doubled and the church was enlarged.

The other, St. Edmunds at *Ogema* was also established through the purchase of a school in 1942. For a time (1942-51) it was served from Horizon, but is now again attached to Pangman. Present plans envision a new church before too long.

St. Eugene's Parish — Minton

The history of this parish goes back to 1919 when Matt. Kaip wrote to the Archbishop of Regina pleading for a resident pastor. Unfortunately Archbishop Mathieu had no priest available at the time. During those early days, from 1914 onwards, missionaries came from Marienthal, Souris Valley, and even from Plentywood in Montana. For years the late Father Jacob Wilhelm, with his horse and buggy, travelled through this vast area and ministered to the faithful as best

he could. When Ceylon became a parish in 1917, the pastor of St. Joseph's came regularly and held services in the municipal hall and in the RNWMP Barracks at Bergfeld which were purchased in 1931.

In 1935 Rev. A. Beechy became the first resident pastor, and after a short period in the home of Mr. Frank Klein, settled upstairs in the barracks. In 1940 the present church was built at Minton and Father Beechy moved into the basement and lived there for three years. The total receipts of the parish in the first year amounted to only \$32.00.

In 1938 the Sisters of Service took over the Jutland School near Bergfeld and two years later that at Diamond Crossing. Ten years later, when conditions were more stabilized, they retired from these mission schools.

When Father Beechy left in 1943, he was succeeded by Rev. C. Yunker (1943-45), Jerome Volk (1945-49), and the present pastor, Cyril Lambertus since 1949. Under Father Volk, in 1946, a rectory was built. This was enlarged and remodelled in 1955 and the Bergfeld mission closed. However, one mission—that of St. Blaise at *Lake Alma*—is still attached to the parish. It was opened in 1953.



ST. BLAISE CHURCH, *Lake Alma* (1946)

Holy Trinity Parish — Cedoux

The first settlers in this territory were Polish Catholic immigrants who had come to this centre via the United States in 1902. As early as 1904 Father Polawski came from Beausejour in Manitoba four times a year to visit the little colony. Until 1907 these people were generally served from Weyburn and Estevan. Missionaries who visited the colony during these years were: Fathers Kulawy, Leiter, Margos, Polawski and Adam.

In 1907 Father Polawski was appointed parish priest for the 30 or 40 families then living here, and under his direction the parish built its first church that year as well as a rectory the following year on a site four miles north of the present village of Cedoux. In 1945, under Father Ostrowski, it was moved into the village and four years later completely renovated and decorated. The rectory was then torn down and the lumber used to build the present rectory adjacent to the church. The most momentuous event during these years in the parish was the ordination in this church of Father Anthony J. Gocki by Archbishop Mathieu on June 18, 1922.

The successive pastors after Father Polawski were: Fathers Margos (1910-15), L. Adam (1915-21), Sommerfeld, M.S. (1921-24), Zimmerman, M.S. (1924-33), Majka, M.S. (1933-37), and Scheck, M.S. (1937-41). However, after 1922 the parish became a mission of the La Salette Fathers and had no resident priest until the Diocesan Clergy came.

In 1941 the diocesan clergy took over with Rev. Chas. J. Kisel (1941-43), L. Ostrowski (1943-50), and the present pastor, Rev. Wm. Crosse.

In 1950 the mission of St. Francis of Assisi was opened at *Francis* by Rev. George Vogt who was then stationed at Sedley. A church was built in 1950 and blessed the following year by Archbishop O'Neill. This flourishing mission is still served from Cedoux.

Sacred Heart Parish — Torquay

One of the missions serving a sizeable German speaking group of families which was developed out of Estevan was *Marienthal*, near the International boundary. Rev. J. Reindl was first named pastor of this parish dedicated to St. Cunegunda in 1913.

He was succeeded by Rev. Jacob Wilhelm (1915-18). Father Rendl was again at Marienthal from 1918 to 1921. This

time he was followed by Father Andreas Zimmerman (1923-31) and Rev. E. Kwakman, and later by Rev. P. Rubbens.

Meantime, *Torquay*, a mission of Marienthal, was developing rapidly and was more conveniently located to serve still another mission (St. Anne) at *Bromhead*. Hence Father Rubbens decided to transfer his residence to Torquay which is now a flourishing parish dedicated to the Sacred Heart of Jesus and is at present building a big modern new church.

St. Monica Parish — Bienfait

The history of this parish is recent and brief. Situated in a bituminous coal mining area, a few miles from Estevan, the faithful here, of many national backgrounds, for many years attended church at Estevan.

In 1941, when Msgr. Hughes succeeded the La Salette Fathers as pastor, he began to develop a mission at Bienfait. He assigned his assistant, Rev. Lawrence Schlosser, the task of surveying the possibilities. As a result of their work a church was built. Soon a rectory and hall were added, and Father Schlosser took up residence as first pastor of the new parish.

When Father Schlosser left in 1954, he was succeeded for two years by Rev. E. Horvath. Soon after, fire seriously damaged the church which was already too small. Then, in 1956 the present pastor, Rev. L. Dobbelsteen took over the parish. Under his direction a beautiful new church was built as well as a new rectory, while the old, fire-ravaged church was converted into a commodious parish hall.

St. Michael's Parish — Bengough

This is one of the most recently established parishes in the archdiocese. Previously it had been a mission of Horizon, and earlier still it was served from Ceylon and Pangman. At present, it is the seat of a resident pastor, Rev. Len. Sullivan, by whose initiative a church and rectory have become the centre of a thriving and promising parish. As a result, *Horizon Mission* (St. Cunegunda) and *Big Beaver Mission* (Sacred Heart) are now attached to and served from this parish.

This vast district received its first settlers and homesteaders before 1912. In that and the following years, Rev. A. F. Mollard, M.S., began to visit Pangman, Ogema, Horizon and

Viceroy to say Mass in private homes, travelling all the way from Weyburn by horse and buggy. Other priests who visited the area during those early days were: Fathers Trapeau, M.S., and Geynet, M.S. As a result of their efforts frame churches were built at Pangman (1912) and at Horizon (1928). Other priests who laboured fruitfully out of Ceylon in this parish were: Rev. G. E. Mulligan (1931-34), R. McLellan (1934-37), and R. J. McKenna (1937-56).

The Horizon rectory was built in 1949 when the mission had tentatively become a parish. Successive pastors at Horizon were: C. Lambertus (1949), K. J. Harty (1949-51), J. Sterk (1951-53) and George Vogt who came in 1953 and enlarged the church the following year.

However, because of a dwindling population at Horizon, his successor and present pastor, Rev. L. Sullivan, has now established his residence at Bengough and is rapidly developing the new parish as a centre of missionary work in the area. In 1956 he bought a big, but unused, church building from the parishioners of Verwood, and despite great difficulties, had it successfully moved and set up at Bengough. Even the debt has been liquidated largely through a generous bequest by the late Mr. Hugo Allgayer. As a result, work on the new rectory is already completed.



LAMPMAN'S FIRST CHOIR
(about 1913). Typical of most choirs in early days.

STOCKHOLM DEANERY

Dean: VERY REV. P. SANTHA, D.D.

Our Lady of the Assumption — Kaposvar

In the northeastern section of the archdiocese is a large progressive Hungarian settlement, founded in 1886, when Count Paul Oscar Esterhazy brought 35 Hungarian families from the United States and settled them here and bestowed the name of a town in Hungary, *Kaposvar*, on the colony. In the years following, some families left, but additional settlers came, including some Slavs, Bohemians, French, German, etc.

Those were difficult days, when the Oblate Missionaries, Fathers Decorby and Page, visited on horseback or by dog team the Catholic families scattered between Fort Ellice and Lebret, saying Mass in private homes with kitchen tables as altars.

The original centre was Kaposvar dedicated to the Assumption of the Blessed Virgin. The first priest to visit the colony was Rev. Agapite Page, O.M.I., in 1887. He built a little rectory and took up residence in 1892 remaining as pastor until 1900, when he was succeeded by Rev. Francis Woodcutter (1900-05) who built the present solid rectory of field stone. His successor was Rev. Jules Pirot (1905-14). He left in 1914 to become a Chaplain in the army for the next five years. During these years, the following priests were assistants and visited surrounding missions: Rev. Fathers Geritzman (1905-06), J. P. Vorst (1906-08), Simon (1907), and Erdoheyi (1908).

Since 1915 this parish has had Hungarian pastors. The first was Rev. S. Soos (1915-19), followed by Rev. Fathers Thos. A. Blickhardt who died at Kaposvar in 1932. Administered for a short time by Msgr. Santha from Stockholm, it received a new pastor, Rev. J. Vadas (1923-37). His successors to the present time were: Rev. E. Horvath (1937-45), A. A. Kulcsar (1945-60), and the present pastor, a son of the parish, Rev. J. E. Firkola since 1960.

From this centre numerous missions have been founded and visited. Two of these, *Stockholm* and *Esterhazy*, have since developed into thriving parishes, even eclipsing in families and institutions, the mother parish. At present, only one mission, *Cana* (Sacred Heart Church) built in 1917 remains attached to the parish.



KAPOSVAR CHURCH
(built 1908)

The first church at Kaposvar was built in 1892 — of logs, plastered inside and outside with clay — and three years later it was enlarged. This church was demolished when the present solid field stone church was finished in 1908 when it was blessed by Archbishop Langevin, O.M.I. Stained glass windows were installed by Father Soos.

A fitting monument to the pioneers, also built of stone and masonry, was erected on the church grounds in 1936 to commemorate the pioneer Hungarian settlers. In 1941-42 an attractive shrine was erected in honor of Our Lady of Lourdes, patterned on the Lourdes Shrine in France, by the Youth of the parish. It was blessed by Archbishop Monahan on July 8, 1942. In the Marian Year, 1954, a first pilgrimage was held and attracted some 2,500 pilgrims. Since then, it has become a popular shrine and pilgrimages are now annual events.

The work, sacrifice and many trials of these pioneers, the toil and suffering of so many priests during these 75 years have also brought manifold blessings to this community. As we shall see, other flourishing parishes and missions have been bequeathed to their children. Three priests have issued from Kaposvar and at least 11 Sisters have given their lives to God in various Congregations from this parish which now numbers only a modest 46 families.

St. Elizabeth of Hungary — Stockholm

This is one of the older and larger parishes which grew out of Kaposvar. The first homesteaders, all of Hungarian origin, stayed with friends at Kaposvar for short periods, and then took up land in the Stockholm area between 1901 and 1906. By the latter year there were already about 60 families in the vicinity.

Father J. Pirot said the first Mass here in 1904, and when he was appointed pastor of Kaposvar the following year, Stockholm became one of his missions. In 1905 the first frame church was built and in 1911 a small frame rectory. Father

Pirot, and his successor in 1915, Rev. S. Soos, served the mission of Stockholm until 1920.

In that year, Stockholm became a parish and Father Soos its first resident pastor. Retiring in 1923, he was followed for a brief period by Rev. Rudolph Denk, until May 24, 1924, when the present pastor, Monsignor Paul Santha, D.D., succeeded him.

Under Msgr. Santha's administration a parish hall has been built (1928), a new adequate rectory was erected in 1934, and finally, in 1950-51, a beautiful new brick and tile church, designed by architect H. K. Black, was constructed. The old church was dismantled and the material sold.

This parish has always had a keen appreciation of higher Catholic education. As early as 1916, the parish welcomed two Carmelite Sisters from Milwaukee who took over the unused rectory building, and the following year a two storey brick veneer boarding school was erected for them. When however the Superior died in 1921, the other Sister returned to the United States and this project had to be abandoned.

In 1923 three Sisters of Social Service arrived from Hungary to take their place. A Separate School District was organized in 1925 with lay teachers in charge of the school in the former convent, until 1932 when the new Sisters were placed in charge. The following year a high school was started. A new two room separate school was constructed in 1961. These Sisters also opened a novitiate and maintained it here until it was transferred to the United States in 1945.



NEW CHURCH, RECTORY AND CEMETERY, *Stockholm*

Devotion to educational and spiritual ideals among these 130 families has brought many blessings to the parish. Most precious of these were: one priest, Rev. John Toth, S.J., and nine Sisters. Fathers Michael Vezer and Andrew Kulcsar were ordained here. Indeed, the future of the parish appears very promising.

Our Lady of Victory — Esterhazy

When the Kirkella Branch of the C.P.R. was built in 1902, thanks to the efforts of Father Woodcutter, this village was located just four miles from Kaposvar and named after the founder of the colony, *Esterhazy*. Mass was offered from time to time before 1906 by Father Woodcutter and Father Pirot in a log hut built by the former. In 1905 a church was built, and on June 13, 1906, it was blessed by Archbishop Langevin, O.M.I., and the parish officially erected.

The first resident pastor was Rev. A. Gerritsma (1905-07). Other priests who resided here before 1919 were: Rev. J. Vorst (1908, 1912, 1914-19), F. Schulte, O.M.I. (1909), J. Reindl (1909-11), P. Casgrain (1912), and especially Father Pirot (1912-14 and 1919-42).

When Father Pirot retired in 1942, he was succeeded by Rev. John Burns. The same year, on September 20, a disastrous fire completely destroyed the church. Additional property was purchased and a temporary church built— but war priorities on building materials made progress slow. It was finished in 1943 and blessed by Archbishop Monahan who also, on June 13, 1944, presided at the interment of Rev. Joseph Lukas, the first native son of the parish to become a priest. By 1953 the fine new brick veneer church, designed by Storey and Van Egmond, was completed. It was blessed by Archbishop O'Neill, in the presence of Bishop Flanagan of Juneau, Alaska, on December 15, 1953. Two other red letter events in the parish were Father Pirot's Golden Jubilee in 1954 and his solemn obsequies the following year.

An institution of which the entire community is justly proud is St. Anthony's Hospital. As early as 1936 Archbishop Monahan suggested its establishment, but it was not until 1940 that the Grey Sisters of the Immaculate Conception (Pembroke) consented to assume its administration. That year it was designed by architects Storey and Van Egmond and constructed with wonderful cooperation from the community. Finally, in 1957, Father Burns was called to Regina to develop the new St. Cecelia Parish, and he was succeeded at Esterhazy by the present pastor, Rev. Vivian L. Carey.

St. Joseph's Parish — Langenburg

Another thriving parish of 145 families near the Manitoba boundary which owes its development to the priests from Kaposvar and Esterhazy is that of *Langenburg*. An area of some 500 square miles is served from two churches in the Langenburg-Landshut district. The first settlers in this territory arrived in 1888 from Landshut, Germany, and from Austria Hungary. About 1908 several Catholic families of Belgian extraction also settled here. The first Mass was offered in 1888 in the home of John Bergman by Father Decorby.

The *Landshut* church, dedicated to Our Lady of Grace, was a frame building erected in 1905, at the instance of Fathers Pirot and Gerritsma, about seven miles southwest of the present town of Langenburg, and enlarged in 1925. Until 1909 this church was served from Kaposvar by Fathers Woodcutter, Pirot, Gerritsma and Vorst. The first resident pastor was Rev. J. Reindl (1909-11) who was succeeded by Rev. J. P. G. Vorst (1911-21).

In 1917 a new church was built at *Gerald* and a new parish formed in this district. The same year a new church was erected at *Langenburg* to accommodate the Catholics in this territory, including "Landestreu", to the north of the town. St. Joseph's Church at Langenburg was enlarged in 1946, again under the direction of Father Vorst (1925-55). For four years (1921-25), Rev. T. Hard was resident pastor at Landshut.

Since the Catholic population of Langenburg grew steadily, in 1942 Archbishop Monahan asked Father Vorst to take up residence in Langenburg rather than Landshut, and since then the latter has been served from Langenburg which was officially erected as a parish that year. After the death of Father Vorst in 1955, Rev. L. Albers administered the dual parish for two years and built the first modern rectory at Langenburg. In 1956 the present pastor, Rev. D. Dorion was appointed to the parish and took up residence. One priest, Rev. Gordon Rushka, has come from the parish as well as six Sisters in various congregations. The parish is now soundly organized, and, in view of past excellent cooperation between pastor and flock, gives bright hope for the future.

St. Wenceslaus Parish — Gerald

In 1917 a part of the Langenburg-Landshut parish was set up as a mission with the name of *Gerald*. A church was

built that year and placed under the patronage of St. Wenceslaus. However, it was not until 1943 that this mission was erected as a parish with a resident pastor.

It was under Rev. J. Floyd (1943-53), the first pastor, that a new church was constructed. It was blessed by Archbishop O'Neill on October 20, 1954. By that time, a new pastor had been appointed when Father Floyd moved to Davidson to organize a new parish there.

During the years various missions have been attached to this parish at different times, viz., *Kimbrae* and *Bangor*. Under the new pastor, Rev. J. Pat. Murphy (1953-59), two more missions were developed. At *Spy Hill*, *St. Patrick's* Mission was opened with a first Mass in the home of Fred La Rose on March 23, 1958. Shortly after, the *Hamona Chapel* was moved and set up and the first Mass in it was said by Father Murphy on March 19, 1959. When Father Murphy became pastor of Kenaston that summer, he was succeeded by the present incumbent, Rev. Joseph Frey.

St. Mary's Parish — Grayson

Grayson was the missionary headquarters for the vast territory north of the Qu'Appelle valley. Several thriving parishes and missions have developed in this region because of the apostolic labours of many priests.

The first Catholic settlers, German speaking from Russia, Austria and Hungary for the most part, began to arrive about 1895. It would seem that the first Mass was said in 1895 in the home of Anton Exner at Maria Hilf—a place 12 miles west of the present village of Grayson. Until 1900 two priests visited this new settlement intermittently, viz., Father Woodcutter (anglicized for Holzhacker) and Father de Bresson, O.Praem., blazing a trail for the future.

In 1900 the Oblate Fathers took charge of the Maria Hilf colony. For the next five years Oblates came from Winnipeg and Regina to care for these people. They were Fathers Kulawy, Suffa, and Kasper. In 1900 a combined rectory and chapel had been built for their convenience, though the word seems incongruous in view of the rugged conditions of those days.

In 1905 Rev. P. Magnan, O.M.I., Vicar of Missions, decided that Grayson would be the ideal centre to care for Maria Hilf and other missions. With this in view, property was bought and in 1906 construction of a church and rectory was

undertaken and finished the following year. The new parish was dedicated to Our Lady of Perpetual Help, but is commonly called "St. Mary's". The first resident pastor was Rev. M. J. Kasper, O.M.I. (1902-11). Associated with him were his Oblate colleagues, J. Schulte, and P. Funke. From here they visited and promoted the following missions: *Maria Hilf* (now Killaly), *Lemberg*, *Dysart*, *Wolfsheim*, and the *Crooked Lake Missions* (now *Marieval*). But the Fathers ranged even further, to *Cupar*, *Kronsberg*, *Southey* and even *Govan* and *Strasbourg*.

Successors as pastors of Grayson were: Fathers E. Hess (1911-13), Theodore Joerissen (1913-15), J. Riedinger (1915-19), F. X. Rapp (1920-26), J. Seltsmann (1926-36), Joseph Schulte (1936-41), H. Kelz (1941-50), and the present pastor, Rev. B. Ueberberg (1941-47 and 1950 to the present). Other Oblate Fathers who were stationed at the so-called "Mission House" at Grayson during these years were: Rev. L. Gabriel, F. Plischke, and J. Schnerch.

In 1915 the Ursuline Sisters came from Winnipeg and opened a boarding school in the "Mission House", which was enlarged the following year. Fire destroyed the Sisters' residence, which had also become a temporary novitiate and motherhouse, on March 29, 1923, whereupon the Sisters left Grayson and established their headquarters at Vibank.

In 1913 a Separate School District had been organized by the Catholic minority. As time passed, Catholics grew in number and the school had to be steadily enlarged to the present six room capacity. A full high school course was introduced when the Ursuline Sisters returned to Grayson in 1938 and began to teach in the Separate School. They established St. Bernard's Convent in the rectory which they took over in 1944 when the present new rectory was built.

When the original *Maria Hilf* pioneer church was destroyed by fire in 1921, the devotion of these pioneers built a new, modest "St. Mary's Chapel of *Maria Hilf*" as a hallowed shrine and memorial to their "dear dead". It was blessed by Father Seltsmann on August 15, 1927.

In 1929 construction of the present beautiful brick church was begun. It was solemnly blessed by Archbishop Monahan on July 5, 1932. The original church had meanwhile been converted into St. Mary's Hall, but fire destroyed it in 1933, whereupon a new "Cecelia Hall" was immediately erected. In it was located the Credit Union which was organized in 1944.

Gigantic progress has been made by this parish. Moreover, many other parishes venerate it as their mother parish.

Two priests and eight Sisters have gone forth from it over the years. Such spiritual and material progress over the years surely heralds a bright and promising future for Holy Church in this section of the archdiocese.

St. Elizabeth Parish — Killaly

The first settler in this district was John M. Bruch who arrived in 1892. He was followed by many compatriots from Bukowina in Austria—all German speaking—in the following years. As early as 1899 Archbishop Langevin administered confirmation here, on the farm of Mr. Bruch.

In 1900 the Maria Hilf chapel was built some miles south of the present village of Killaly by Father P. J. de Bresson, O.Praem., who took up residence there and designated himself (at least in some documents) "Parish Priest of Neudorf". Until then, Mass was offered in private homes by itinerant missionaries from Kaposvar, especially Father Woodcutter and J. E. Zerbach.

In 1901 the Oblate Fathers came to Grayson and thenceforth until 1929 it was a mission, served at first from Winnipeg by Father Kulawy, O.M.I., and from Regina by Father A. Suffa, O.M.I., and after 1907 from the Grayson "Mission House". Until 1910 the faithful attended divine service in the Maria Hilf chapel, but in that year an additional church was



NEW ST. ELIZABETH, CHURCH, *Killaly (built 1947)*

built in the village of Killaly (named after a C.P.R. engineer). It was dedicated to St. Elizabeth, and like Maria Hilf, was the charge of the Oblate Fathers at Grayson.

In 1929, Rev. Jacob Schwebius, O.M.I. (1929-33) took up residence at Lemberg and served Killaly from there. His successor, Rev. J. Schulte, O.M.I. (1933-35) resided part time in both Lemberg and Killaly. In 1936, the next pastor, Rev. Johann Fuchs, O.M.I., took up permanent residence in Killaly in a rented house. Lemberg now remained a mission attached to Killaly until the appointment there of a resident priest in 1939. Not until 1946 was a rectory purchased and in 1959 the present rectory, designed by architect E. J. McCudden, was built.

Father J. Riedinger, O.M.I. (1944-51) succeeded Father Fuchs and in 1945-47 built the present St. Elizabeth's Church, which was blessed by Archbishop O'Neill on July 3, 1947. On Father Riedinger's death in 1951, Father Joseph Schneider, O.M.I., was appointed pastor of Killaly and he was in turn succeeded by the present incumbent, Rev. John Rheidt, O.M.I.

This parish of some 90 families has prospered through the years and has given two priests and five Sisters to the Church. It also takes loving care of the venerable Maria Hilf Chapel.

St. Michael, Archangel — Lemberg

Like its adjoining parishes, this one received as its first settlers Austrian Germans from the Lemberg region in Galicia province in 1893 and 1894. By 1901 they had built a church of field stone for themselves which was blessed by Archbishop Langevin, O.M.I. The following year Weisenberg Public School, also built of field stone, was opened. In 1907 it was reorganized as a Separate School.

Until 1907 there were divine services in the colony only when an itinerant missionary from Winnipeg, Kaposvar, Balgonie, Lebret, Marieval, Maria Hilf, Grayson or Regina could come. In 1907 Father L. Gabriel, O.M.I., was placed in full charge of St. Michael. Ten years later he enlarged the church and added two towers. His successor in 1918 was Rev. T. Joerissen, O.M.I. Then followed Rev. L. Hermandung, O.M.I. (1921-26), J. Schwebius, O.M.I. (1926-33), J. Schulte, O.M.I. (1933-35), F. J. Fuchs, O.M.I. (1935-39), and since then the present pastor, Rev. R. Kosian, O.M.I.

St. Henry's Parish — Melville

The history of this parish begins only in 1906, with the arrival of the Grand Trunk Railway. First came Polish and German homesteaders from the northeast (Otthon area) and the southwest (Grayson area) respectively. Soon followed some French and English, Hungarian and Czech settlers—thus quickly building up a Catholic group in Melville.

Rev. Henry Kugener began to say Mass here in a public hall in 1908. For a short time Father J. P. G. Vorst resided here in 1911. Then came Rev. M. J. Kasper, O.M.I. (1911-15), and he built a small church and rectory, dedicating it to St. Henry in honor of the first priest, Father Henry Kugener. By 1914 there were already 100 families here and a two room separate school was opened.

The next resident pastor, Rev. Francis Pander (1915-28), added another storey to the school and used it as a rectory, selling the original small rectory. In 1918 he sold the tiny church and Divine Services were thenceforth held for a time in the upper storey of the school. The Sisters of St. Benedict came to teach in the school, but remained only a short time. Through his efforts, however, the Catholic group and number of ratepayers continued to increase.



ST. HENRY'S CHURCH
MELVILLE, 1939

Destroyed by fire, Oct. 17, 1960

Then in 1928, the Oblate Fathers again took over the parish with Rev. A. J. Schimnowski, O.M.I., as resident pastor. His successors were: Rev. J. Schnerch (1928-29), E. Nelz (1929-31), J. P. Ehmann (1931-32), J. Czujak (1932-37), Stan. Wachowicz (1937-40), Frank Kosakewicz (1940-44), S. Baderski (1944-46), John Bednarz (1950-58), and again Father Wachowicz (1947-50), and the present pastor, Rev. Thomas Novak since 1958.

When the Oblate Fathers returned a new rectory was immediately built but work on the projected church was not begun until 1939. When finished, four years later, it was

blessed by Archbishop Monahan in 1944. Fire destroyed this beautiful church with its full auditorium on October 17, 1960, but it was already too small. Plans for a new church were drawn by architects Munro and Matthews immediately, but construction of the new church was deferred till September, 1961, by various legal and other obstacles.

With the Oblate Fathers in 1928 came the Dominican Sisters to take over the Separate School, but they returned to the United States in 1950 to the great regret of the parish. Under their direction the school won an enviable reputation for scholarship. To replace them, the Sisters of Charity of St. Louis opened a convent in the parish and began to teach in the school, maintaining the excellent tradition of their predecessors.

St. Henry's Separate School was severely damaged by fire in 1940 but immediately rebuilt, and in 1953 four additional rooms were added. However, the steady growth to a present enrolment of 410 pupils made it necessary to build a new modern separate school which Archbishop O'Neill blessed in 1960.

Since 1911 Melville has had a Municipal Hospital, but financial difficulties forced it to close in 1933. During the next seven years, repeated efforts to reopen it succeeded only partly. Finally, in 1940, at the instance of Archbishop Monahan and the citizens of Melville, the Sisters of St. Martha took it over and re-named it "St. Peter's Hospital". The following year construction began on a completely new and modern 55 bed building, but this too was soon inadequate. The whole community, Catholic and Protestant, supported the project of building a north and south wing which were opened and blessed by Archbishop O'Neill on June 7, 1961.

Melville has come a long way in 50 years. It is now a city, and the Catholic population of some 335 families is legitimately proud of its record and its institutions.

Sacred Heart Parish — Marieval

Some 10 miles south of Grayson, in the beautiful Qu'Appelle valley, on the banks of Crooked Lake, was Fort Pelly before the beginning of the present century. In 1895 Father Jules Decorby, O.M.I., chose this as the site for an Indian Mission.

Here he built a log chapel and an Indian Day School. But in 1901 he moved the mission four miles east to the present

site where he founded an Indian Residential School, built a large church for the use of both Indian and White settlers as well as a rectory. This rural parish is now called *Marieval*.

This same year the Sisters of St. Joseph of St. Hyacinth, in response to the appeal of Archbishop Langevin, O.M.I., assumed the administration of this school for the benefit of Indian youth. In 1960 a new and fully modern school was built to accommodate more than 100 children.

From the beginning this parish had been administered by the Oblate Fathers and the School Principal is likewise a member of that congregation. At present the pastor of the parish is Rev. L. Dumont, O.M.I., and the Principal of the school is Rev. C. Carrière, O.M.I., and he also serves the various Indian Missions attached to this missionary centre, viz., *Kakewistshaw, Leach Lake, Ochapowace and Sakimay*.

Unable to give a complete list of the missionaries who have made Marieval their headquarters, we must mention at least a few of these pastors and principals of Marieval: Rev. S. Perrault (1900-12), J. B. Beys, J. Carrière, whose death occurred in 1933, J. C. Brouillet who died on February 3, 1935, P. Chatelain, G. Adam, P. C. Kerbrat, Jean Lemire, M. St. Jacques, C. Perrault, and A. Ruest.

Ste. Marthe Parish — Rocanville

In the extreme east of the archdiocese—near the Manitoba boundary—is another small parish, Ste. Marthe. It is a rural parish with its post office at *Rocanville* where there is also a mission church dedicated to St. Alphonsus.

The original settlers were of French extraction and began to settle there before 1911. Among the various priests who have served here since its erection in 1911, as itinerant missionaries in the early days and as resident pastors in more recent times, were: Rev. J. Bellair (1928-29), V. Rahard (1914-18), A. Pouliot, J. A. Morrisette and G. Morrisette (1921-25), J. A. Foisy, J. Payette, Jacob Wilhelm, and P. Champagne, who died here on June 5, 1960, after almost 20 years in the parish as resident pastor. The present pastor is Rev. Donald McNeil.

Several mission churches are attached to this parish. They are: St. Alphonsus at *Rocanville*, St. Pacificus and St. Joseph at *Welby*, St. Francis de Sales at *Welwyn*, and St. Theresa at *Tantalou*. Another station which is visited occasionally is *Oakknoll*.

RAMA (or YORKTON) DEANERY

Dean: VERY REV. A. SYLLA, O.M.I.

Note: This deanery was originally called *Rama*, but in the Synod it was identified as *Yorkton Deanery*.

St. Anthony's Parish — Rama

Some 50 miles northwest of Yorkton is the parish of St. Anthony in the village of Rama. The first settlers were Polish and came here from Galicia between 1904 and 1910. These Catholic people attended Mass in the rural Dobrowody Church, which is now a mission of Rama, some nine miles northeast of the village. Prior to 1934, all this territory belonged to the diocese of Prince Albert.

In 1920, at the instance of Rev. Stephen Mayer, C.S.S.R., and with the permission of Bishop Prudhomme, construction of a church in Rama was started. It was finished the following year and blessed in 1923. For the next few years the Redemptorist Fathers, S. Mayer, Joseph Knapick, and I. Shalla visited the colony regularly.

In September, 1928, Rama obtained its first resident priest, Rev. Theodore Przybylek (1928-30). For the next three years there was no resident priest, but priests came regularly from other centres for Mass, viz., Rev. J. Cybart from Fish Creek, Rev. M. Hudak and Rev. S. Bona from Kuroki. In 1933 the parish was confided to the Oblate Fathers, and the present



GROTTO OF OUR LADY OF LOURDES, *Rama Shrine*.

pastor and Dean, Rev. A. Sylla, O.M.I., has resided here ever since.

In 1936 a parish hall was built with the materials salvaged from a demolished creamery which the parish had purchased. A rectory was acquired in Father Przybylek's time and served its purpose until 1941 when a new one was built adjacent to the church.

A beautiful Shrine to Our Lady of Lourdes was developed since 1938 by Father Sylla. Besides impressive statues, it now has an outdoor Way of the Cross—all built out of field stone, and was blessed by Archbishop O'Neill on August 14, 1958. The large numbers who come to the Annual Pilgrimage with night-long devotions each year attest to the popularity of the shrine which is a powerful factor in the promotion of piety and devotion.

Dobrowody Mission, served from Rama, is even older. Its first settlers came from 1901 to 1908, also from Poland. The first priests to visit them were Oblate Fathers Decorby and Page. After 1904 the Redemptorist Fathers from Yorkton had their cure. In 1906 they built a small log church which was replaced with a new one in 1921. There was never a resident pastor here, but this church became a centre of devotion for a vast area and was served by the same Fathers as those who visited Rama. When the latter became a parish with a resident priest, the mission was attached to Rama. A small shrine in tribute to the pioneers was also erected here out of fieldstones. When the new church was built in 1921, the old one was converted into a hall, but this was destroyed by fire in 1949 and a new parish hall was erected.

The deep Faith and piety in this parish and mission is evidenced by the fact that some 20 vocations to various congregations have been given to the Church, including one Brother and one Jesuit novice. A son of the pioneers, Stanley Korchinski, is at present a Member of Parliament in Ottawa.

St. Gerard's Parish — Yorkton

Yorkton is a city in the northeastern part of the archdiocese, near the Manitoba boundary. It is the centre of a large concentration of Catholics of both the Greek (Ukrainian) and Latin rite. Two parishes exist in the city—St. Mary's Ukrainian Parish, and St. Gerard's (Latin) Parish. Both are administered by the Redemptorist Fathers.

Catholic history goes back beyond 1904 when Father A. Kulawy, O.M.I., seems to have made an occasional missionary

visit. In 1904 St. Gerard's parish was founded and committed to the cure of the Redemptorist Fathers who are still in charge. In the early years of the parish Mass was said in the rectory chapel. However in 1910, with only 17 families in the parish, St. Gerard's Church with a full basement auditorium was built. When the parish observed its Golden Jubilee in 1960, it numbered approximately 400 families.

In 1913 the Redemptorist Fathers of the Ukrainian rite opened their own rectory and from it developed St. Mary's Ukrainian parish. The successive pastors of St. Gerard's were: Fathers A. Delaere (1910-13), Fr. Schonhart (1913), J. Kane (1913-18), D. McDougald (1918-21), E. Scully (1921-24), J. Gallagher (1924-27), G. Mullins (1927-32), E. Howard (1932-36), W. Malone (1936-42), I. Shalla (1942-47), R. Powers (1947-50), E. MacDonald (1950-56), E. Spicer (1956-59), and the present pastor, Rev. G. Gunnip. Associated with the Fathers were always three or more Redemptorist Assistants, since these priests served as many as 30 missions at various times—many of which today are thriving parishes.

In harmony with the progress of the city, the parish also advanced. In 1956 an exceptionally fine parish hall was completed and it has become a real "parish centre". Two years later, as a result of the tireless efforts of Father Spicer, and with the full cooperation of Father Maluga, C.S.S.R., of St. Mary's, a Separate School Board was organized and two six room Separate Schools were built — St. Alphonsus and St. Mary's. They were blessed by Archbishop O'Neill and Bishop Roborecki on November 15, 1959, and opened with over 300 pupils in 10 classrooms.

As a result of this project the Ursuline Sisters came from Prelate and opened the "Stella Maris Convent" and undertook to teach in St. Alphonsus School, while a Ruthenian congregation, the "Sister Servants of Mary Immaculate" who have had the Sacred Heart Academy at Yorkton since 1916, teach in St. Mary's School. A further index of the esteem in which education is held in the parish may be seen in St. Joseph's College. This dates back to 1920 and is run by the Brothers of Christian Schools. From its beginning, it was founded and subsidized by the Catholic Church Extension Society.

From the earliest days, Yorkton has been the centre of much missionary activity. In this brief sketch, we cannot record the history of the many missions, but in fairness to the zealous work of the Fathers, we wish to mention at least the dozen which they serve at the present time. They are: St.

Dominic's at *Bredenbury*, St. Joseph at *Canora*, Ss. Cyril and Methodius at *Crescent Lake*, Precious Blood at *East Brewer*, Holy Trinity at *McKim*, St. Thomas at *Mikado*, St. Cunegunda (Polish) at *Otthon*, St. Elizabeth at *Parkerview*, Mother of Perpetual Help at *Saltcoats*, St. Stephen at *Saxon Hill*, Sacred Heart at *Sheho*, Our Lady of Mount Carmel at *Willowbrook*, *Jedburgh* where the Greek Catholic church is used, and a mission station at *MacNutt*.

Let us not overlook another fact which reflects honor on this parish and its missions—the fact that eight priests, one brother, and seven Sisters have been given to the Church over the years. These will not fail to bring a continued benediction upon its future.

St. Anne's Parish — Buchanan

As early as 1905 Polish immigrants began to settle in this vicinity. But the number of Latin rite Catholics was always small, numbering in 1955 only 35 families. Hence it was a mission served from various centres, especially Fosston, Kuroki and Rama, for many years.

In 1930 the church was built and 10 years later it was separated from Kuroki. A rectory was bought in 1946 by Father J. Kucharczyk, O.M.I., and then it was made a parish with a resident pastor. In 1950 the church was enlarged to its present dimensions and decorated under the direction of Father J. Mendyka, O.M.I.

The earliest missionaries who served the community were: Fathers George Fee, C.S.S.R., J. Knapik, C.S.S.R., J. Bednarz, O.M.I., S. Puchniak, O.M.I., C. Holick, O.M.I., A. Rabiega, O.M.I. Resident pastors have been Rev. R. Latusek, O.M.I., J. Kucharczyk, O.M.I., J. Mendyka, O.M.I., Rev. L. Panek, O.M.I., and the present incumbent, Rev. C. Holick, O.M.I.

Two Benedictine Sisters have come from the parish. At present two missions are attached to the parish, viz., Our Lady of Perpetual Help at *Tiny* where a small frame church had been built as early as 1904, and St. Andrew Bobola Church at *Invermay*.

St. Philip's Parish — St. Philip

This parish owes its existence to the fact that an Indian Industrial School was established here in 1895. A number of French settlers in the vicinity made it possible to eventually organize a parish.

Until 1934 this missionary centre belonged to the Diocese of Prince Albert but it was assigned to Regina under the re-alignment of boundaries made that year. In the early days the Principal of the school was also the pastor of the developing parish. Principals and missionaries stationed here in more recent years are: Rev. Alphonse Paradis, O.M.I., P. S. Perrault, O.M.I., E. Tetrault, O.M.I., A. Florentin, O.M.I., J. Lambert, O.M.I., and the present principal, L. Charron, O.M.I., assisted by F. Lemire, O.M.I.

Pastors have been: Rev. P. C. Brouillete, O.M.I., G. Jeanotte, O.M.I., P. Aubin, O.M.I., and the present pastor, G. Pinette, O.M.I. A happy event for this parish was the ordination of one of the sons of a loyal pioneer family, Rev. Geo. Barton, in 1950.

Indian Missions served from this centre at present are in the following Reserves: *Kijikons*, *Côté*, and *Key*.

St. Stephen Parish — Kamsack

This parish of some 125 families near the Manitoba boundary was a mission until 1919. Among early Catholic settlers were John Moriarty who came here in 1883 and a number of German families (Oleshewski, Schindler, and others) who arrived before 1900. Few as they were, the Catholics at the instance of Father Jules Decorby, O.M.I., built a House-Chapel in 1907, so that the missionary had living quarters upstairs, and divine services on the main floor.

It is in this building that the Oblate Fathers from St. Philip lived and said Mass on their visits. These Fathers were:



ST. STEPHEN HOUSE-CHAPEL, *Kamsack* (built 1907)

J. Decorby (1905-10), A. Ruelle (1910-11), C. Brouillet (1911-14), J. Poulet (1914-18), and A. Beaudin (1918-19).

In 1919 Kamsack got its first resident pastor when Father Henri Gonneville, O.M.I., came to the parish. He remained here until his death in 1937 when the present pastor, Rev. A. Dallaire, O.M.I., was appointed.

In 1919 a rectory had been erected, but the tornado of August 9, 1944, destroyed both the rectory and church. However, as early as 1938 the parish had started a building fund for a new church. As a result of the tornado, some financial assistance was provided by a diocesan collection and from other sources so that the following year construction began. It was not until September 27, 1953, that Archbishop O'Neill was able to bless the beautiful new church and bell. In the basement a fine parish hall was provided at the same time.

Small as the parish is (it had only 44 families in 1914), it has nonetheless given two priests, Fathers Mervyn and Vernon Campbell, to the Oblate Fathers and one Sister to the Sisters of the Missions. Despite great handicaps, the Faith is thriving in the parish and promises much in the future.



KAMSACK CHURCH, after the Cyclone, August 9, 1944.

St. Patrick's Parish — Sturgis

The origin of this colony dates back to 1895 when Owen Carragher arrived from Devil's Lake, North Dakota. In the following years, a group of Irish Catholic families (Gibney, Reagan, Durham, Fitzpatrick, Heaney, Madden, Healy), also from Devil's Lake or Grand Forks, N.D., settled in the area.

During its earliest years it was a mission attended from St. Philip by Father Jules Decorby, O.M.I. In 1904 it was assigned to the Redemptorist Fathers at Yorkton who continued to care for it until 1933 when Father Bednarz, O.M.I., took it over for a year. The Redemptorists who visited here regularly once a month, were: Fathers F. Borgonie, A. Delaere, Campier, Mayer, J. Schonhart, E. Holland, F. Mullins, F. Kearney, K. J. Kennedy, J. A. McCreall, George Fee, F. Lane, and J. P. Martin.

Though there were only 19 families at the time, Sturgis was made a parish with Rev. Thomas Novak, O.M.I., as resident pastor on July 21, 1934. Under him the parish developed to 34 families in 1955. And when he was transferred to Melville in 1959, he was succeeded by the present pastor, Rev. J. Kucharczyk, O.M.I. Until 1934 this parish had belonged to the Diocese of Prince Albert.

The church was built in 1912-13, but improved in 1920 and pews were installed in 1918. Under Father Novak the rectory was built in 1940-41 and completed gradually as the revenues permitted. Previous to this, the pastor lived in the hotel and in the sacristy of the church. The basement of the rectory serves as a parish hall for meetings.

Two Redemptorist Fathers have come from the parish: Rev. James Healy (1927) and Rev. John O'Reilly (1936) as well as one Sister of St. Joseph (Ellen O'Reilly) in 1927.

To the north of this village is a vast area with widely scattered Catholic families. In this territory five missions have been erected as well as three stations, all of which are served from Sturgis. These are: *Norquay*, St. Anne's Church, built in 1923; St. Anne's Hall was built in 1940. St. Thomas Church, built in 1939-40 because of difficulty for people to get to St. Anne's, especially in winter. *Stenen*, St. Elizabeth Church, built in 1927. *Ormside*, St. John Church (sometimes called Corpus Christi), was built in 1929. *Rockford*, St. Leo Church built in 1938. And *Ruda*, Holy Cross Church (sometimes called Holy Name) was built in 1928. Mission Stations are at *Beaver Bank*, *Endeavour* and *Grand Ravine*.

RAYMORE DEANERY

Dean: VERY REV. F. SEIFERLING, V.F.

Sacred Heart Parish — Lebret

One of the oldest parishes and missionary centres in Saskatchewan is Lebret. One report maintains that Father

Jules Decorbey, O.M.I., began his long missionary career by founding the mission of *St. Florent* on the site of the present village of Lebret, that he planted a cross there on the hill, high above the little log hut and chapel, and that the cross on the hilltop marks the spot to this day.

At any rate, this parish is located in the beautiful Qu'Appelle valley on a site only six miles east of historic Fort Qu'Appelle. It is claimed that the site was selected by Bishop Taché, O.M.I., in 1867 while lost in the region on one of his missionary journeys. From the beginning it was the headquarters of the Oblate Missionaries who made it one of the most important Indian missionary centres in the province.

The first missionary residence was established here in 1868 by Rev. J. N. Ritchot, O.M.I., in accordance with the wishes of the Bishop. An Indian Industrial School was established in 1884 and enlarged in 1887 and again in 1890 so that it was soon one of the largest and most flourishing in Canada. Twice it has fallen prey to fire, viz., in 1904 and in 1932, to be rebuilt each time with the help of the Federal Government. The present building is huge and fireproof and ideally functional for promoting higher education among Indians.

Special tribute is due to the Grey Nuns of Montreal who came here in 1884 and for almost 80 years have been apostles



LEBRET TODAY—Church in foreground—Scholasticate in distance across the Lake. Taken from North Hill, near the Cross and Chapel.

to the Indians. No words can describe the hardships of the pioneer Sisters or the trials inseparable from their heroic work.

From this centre went forth such veteran missionaries as Father Decorby 1867-80, and Father Joseph Hugonard, O.M.I., the most celebrated Indian missionary in Saskatchewan. When four Grey Nuns came in 1884 to open the school, Father Hugonard became the first Principal. In this office he developed a system of education which was to be a pattern for all Canadian Indian Schools, and in this office he died in 1923.

In 1893 a large new building, serving at the same time as a hospital, was erected. It is this which was destroyed by fire in 1932 and which was replaced by the present structure at Lebret. Soon after, a hospital, distinct from the school, was constructed and is maintained at Fort Qu'Appelle by the Indian Affairs Branch of the Federal Government.

A short sketch like this cannot begin to list the legion of missionaries who made their headquarters at Lebret in this era. The following however, must be mentioned: Rev. Louis Lebret, O.M.I. (1884-86), who had already founded the Immaculate Conception Parish in Winnipeg, and who bequeathed his name to the village; Rev. J. P. Magnan, O.M.I. (1886-1901), who was later to be a Provincial of the Oblate Fathers; and Rev. Paul Bousquet, O.M.I., who came in 1901. Other Principals who came later were: Rev. J. G. Leonard, O.M.I., M. De Bretagne, O.M.I., G. Laviolette, O.M.I., Paul Piché, O.M.I., who is now Vicar Apostolic of McKenzie (1959), O. Robidoux, O.M.I., and V. Bilodeau, O.M.I., present Principal.

But these missionaries did not confine their zeal and solicitude to the Indians. Soon after this centre had been opened, families from Quebec and Manitoba began to arrive. As a result, a thriving parish quickly developed in the valley. It was dedicated to the Sacred Heart of Jesus, and to this day has been in charge of the Oblate Fathers. Unable to give an exhaustive list of the successive pastors, we signally mention the following: Rev. J. Carrière, O.M.I. (1909-18), P. A. Poulet, O.M.I. (1920-21), J. A. Therrien, O.M.I. (1921), E. Lecoq, O.M.I. (1924-26), C. E. Paquette, O.M.I. (1926-34), A. Beaudin, O.M.I., L. Jalbert, O.M.I., C. Lafreniere, O.M.I., C. Chatelain, O.M.I., and the present pastor, D. Jubinville, O.M.I.

From this parish the following *Missions* are served: Our Lady of Sorrows at *Fort Qu'Appelle* (opened in 1940 and provided with a hall in the basement in 1954), St. Patrick at *Katepwe*, St. John Baptist at *Balcarres*, and *Fort San*.

Similarly, *Indian Missions* served from this centre are in the following Reserves: Our Lady of Seven Dolors at *Assiniboine*, Our Lady of Grace at *Pasqua*, Our Lady of the Angels at *Montagne de Lime*, St. Felix de Valois at *Indian Colony*, St. Gregory at *Piapot*, Our Lady of Light at *Sioux Reserve*, Our Lady of La Salette at *Carlyle*, Our Lady of Hope at *Lorlie*, and a Station at *Muscowpetung*.

A beautiful new Gothic church built out of fieldstone was erected in the parish in 1924. On the hill, overlooking the valley, towers a cross over a shrine to the Sacred Heart. It marks the site where the cross was first planted so long ago, and each year it attracts numerous pilgrims and proclaims the message of the Cross.



ST. MICHAEL'S CHURCH
Lemberg (1901)

In 1899 the Sisters of the Mission opened a convent at Lebrét, and since that time they have taught in both the convent and the Public School. Across the Lake rises the impressive Sacred Heart Scholasticate which was constructed there by the Oblate Fathers in 1927 as a school of theology for their candidates for the priesthood.

Such a historical background, on a site so alluring, hallowed by the heroic exploits of so many missionaries and the works of charity and education promoted through these institutions throughout three generations and more—all this gives to the village and parish an atmosphere of serenity and antiquity unique among the parishes of the archdiocese.

Sacred Heart Parish — Raymore

The story of the two neighboring parishes of Raymore and Quinton have been closely linked for more than 50 years. The first settlers in both came about 1904 and in the following years from Austria and they were German speaking.

As early as 1904 Father Philip Funke, O.M.I., said Mass in the home of Joseph Schindelka. Other priests who visited the settlement before 1910 were Fathers Kasper, O.M.I., and Schulte, O.M.I., and others who came from Grayson.

In 1909 a little frame church was erected. Later, in 1927 it was enlarged. Finally, in 1953 it was sold and became a mission church at *Semans*. That year, under the direction of the present pastor, Very Rev. F. Seiferling, the parish began the construction of the fine new brick veneer church with a full auditorium in the basement which was blessed by Archbishop O'Neill in 1954. A small three room rectory had been built in 1909, but a new brick rectory, begun in 1955, has now been completed.

Priests have resided here only intermittently. In 1910-11, Fathers Friesen and Reindl were here for a short time. Father J. M. Heinrich served it from 1914 till 1919. Thereafter it was attended from Regina by Fathers Schulte, O.M.I., and Bour, O.M.I. Finally, after 1919 it was assigned as a mission to Quinton and thenceforth it was visited by the successive pastors from there: Rev. Fathers Fallonier (1923-29), Hudak (1929-30), Csaki (1930-34), Rubbens (1934), F. J. Schachtel (1934-43), Beechy (1943-44), Frank Klein (now Bishop of Saskatoon) (1945-52), F. Seiferling (1952-54), L. Schlosser (1954), and the present pastor has resided here since 1954.

At the present time two missions are served from Raymore: Our Lady of Mount Carmel at *Copeland*, and St. Sylvester at *Serath*.

Immaculate Conception Parish — Quinton

As at Raymore, the first colonists came between 1904 and 1906 and were German speaking. The nearest railway station at the time was at Lipton, 60 miles away. In 1906 Father Kasper, O.M.I., said the first Mass in the colony in the home of Mr. Kreutzer. In the following years, Father Funke, O.M.I., also visited the settlement.

In 1909 Father Schulte succeeded in building a first frame church. In 1914 came Father J. M. Heinrich as resident pastor to Raymore with Quinton as a mission. Five years later he took up residence at Quinton and served Raymore as a mission. Then came Father Fallonier (1923-29), Csaki (1929-34), F. J. Schachtel (1934-43 and again 1944-45), Father Beechy (1944), Frank Klein, now Bishop of Saskatoon, (1945-52), F. Seiferling (1952-54), L. Schlosser (1954-55), George Vogt (1955), and the present pastor, Rev. Jerome Folk since 1955.

In 1928 work began on the basement of a new church. This was replaced by the present brick church in 1951 which was blessed by Archbishop O'Neill the same year. A new rectory was built in 1942 under the direction of Father Schachtel.

In 1927 the Ursuline Sisters came from Prelate and opened a convent in the parish. They have taught in the Public School ever since.

Two missions are at present attached to the parish: St. Mary's at *Mariavolgy* where the fieldstone church was built in 1914 and replaced by a new church in 1946; and St. Albert Mission at *Punnichy* where the first church was built in 1928 and then rebuilt in 1938. Punnichy has always been a mission of Quinton. But the settlers at St. Mary's were mostly Hungarians and were generally served by Hungarian priests when they were available.

St. Stanislaus Parish — Ituna

Between 1905 and 1907 a considerable number of Polish and Ukrainian settlers from Poland came to Neudorf and then migrated some 50 miles northward to found several colonies which eventually blossomed into Catholic parishes.



ITUNA CHURCH
(built 1958)

Ituna is one of these. Devotion to their religious heritage was expressed in the church which they built and dedicated to St. Stanislaus at Ituna in 1907. This little church still stands three miles east of the village. At first Father Delaere, C.S.S.R., said Mass in their homes. He was followed by Father Piatek, C.S.S.R. and Borgonie, C.S.S.R., who came from Yorkton to assemble the little flock in their new church.

The first resident pastor was Rev. J. Szajnowski (1909-10), as soon as the first rectory had been built. When he left, the parish was served by several Redemptorist Fathers from Yorkton until 1919 when Father L. Adam took up residence at Ituna. He built a new rectory in 1923 and the following year moved in the old St. Dolphin's Church from File Hills

and enlarged it. His successors were Fathers R. Schaefer (1925-28) and J. F. Kulczyk (1928-29).

For some time the parish was again without a resident priest, so Father F. Pander who at the time was an Immigration Agent came from Winnipeg, and Fathers Daniel Ehman, C.S.S.R., and R. P. MacIsaac, C.S.S.R., from Yorkton, to care for the parish—residing with the Greek Catholic priests when they visited Ituna. Since 1931 the parish has had resident pastors, as follows: Rev. T. J. Wojnowski (1931-36), N. Grutkowski (1936), J. Czynsz (1936-43), J. Knapik (1943), C. J. Kisel (1944-53), L. C. Ostrowski (1953-56), F. Yuzyk (1956-57), and the present pastor since then, Rev. Stan. J. Slezak.

Under Father Yuzyk the rectory was completely renovated. In 1958 plans were made at last for an urgently needed new church which was completed before the year was out. Such cooperation gives promise of still greater progress to come. In 1961 a new rectory is being constructed.

Two missions are served from this parish: Our Lady of Perpetual Help Church at *Goodeve* was built in 1907 also and served by the same Fathers through more than 50 years. A new church at Goodeve has just been completed. The Sacred Heart Church at *Beckenham* was built in 1915, but dismantled and rebuilt in 1953 by Father C. J. Kisel.

St. John Baptist Parish — Dysart

Catholics of German descent homesteaded in the vicinity of Dysart and Kronsberg as early as 1895. The first priest to visit them was Father Magnan, O.M.I., who regularly visited the Sioux Indian Mission nearby. There, with the Indians, these pioneers attended Mass. After 1902 the Oblate Fathers from Grayson assumed charge of this territory.

Thenceforth, Fathers Kim and Van Gestern came occasionally. In 1906 St. Henry's Church at Kronsberg was built, and in 1912 a rectory was constructed. Then, until 1920, the following Oblate missionaries appeared regularly: Rev. L. Gabriel, P. Funke, Riedinger, Rapp, Grushowski, Joerissen—and lastly Rev. Jacob Wilhelm.

At Dysart a frame church was built, also in 1906, and was served by the same priests as at Kronsberg until 1920 when a new church was erected while the old building was used as a school until 1927. In 1920 Dysart became a parish with its first resident pastor, Rev. Charles Falk, and with *Kronsberg* as a

mission. In 1927 the old church-turned-school was converted into a rectory, and *Cupar* was added as a second mission dedicated to St. Patrick. In 1950 another mission church dedicated to the Sacred Heart of Jesus was built at *Lipton*.

When illness forced Father Falk to retire, he was succeeded by Fathers P. Hyland and E. Kwakman successively. Then came Rev. J. Walsh (1940-43), V. Carey (1943-57), and F. Yuzyk to the present. Other priests who were assistants during this time, were: Rev. C. Gibney, S. Ripplinger, and C. Lucey.

In 1938, Kronsberg again received a resident pastor in the person of Rev. P. Komus. His successors were: Rev. A. Gillot, C. O. Fillion, A. Beechy, G. Barton and E. Horvath.

At Dysart a new rectory was built in 1957. Meanwhile the Cupar mission was growing and the buildings in rural Kronsberg were rapidly deteriorating. Hence, in 1960, Cupar became a parish with Rev. A. A. Kulcsar as resident pastor. Because the church at Kronsberg was beyond repair and only seven miles from Dysart, a new and larger church was built there and the Kronsberg mission was definitely closed.

St. Patrick's Parish — Cupar

The Cupar district was first settled between 1901 and 1904 by Catholics of Irish, Scottish and English extraction. In the years following others of various national origin moved into the district until 1910 when a small frame church was erected and dedicated to St. Patrick. Until then the faithful attended Mass at Lebret or at the Sioux Reserve. Occasionally Mass had been offered in private homes by Rev. L. Gabriel, O.M.I., who came from Lemberg or Grayson.

In 1914 Father Joerissen, O.M.I., began to visit the mission and he was followed in 1921 by Rev. L. Hermandung, O.M.I., and in 1926 by Rev. J. Schwebius, O.M.I. Finally, in 1929 it became a mission of Father Falk at Dysart and was thenceforth served by the Dysart pastor until 1960 when Cupar received its first pastor and present incumbent, Rev. A. A. Kulcsar.

To make this development possible, the construction of a new brick veneer church was undertaken in 1954 and completed the following year. In its basement a full parish hall or auditorium is provided. In 1960 work began on the present brick rectory to provide a home for the new pastor.

Attached to this parish are two historic missions: St. Ann's at *Arbury* and *Holy Trinity*, a rural church on a site between Cupar and Punnichy. The first Catholics settled in this vicinity between 1906 and 1910 and were Hungarians from the region of Bukowina. Until 1911 these people were visited intermittently by Fathers Pirot and Vorst, but that year they received a Hungarian priest, Father Erdujhelyi. That year they built a first frame church. When he left in 1914, Father L. Schaefer came and a large rectory was erected. He set up a printing press and published a Hungarian paper "Kanadai Magyar Farmer" for a time. When he left in 1916, there was no resident priest until 1921, but Father Soos visited the mission occasionally from Kaposvar.

Then came Father Csaki who faced grave difficulties. St. Ann's Church burned down in 1929 and Father Csaki moved to Quinton. Controversy over the location continued until 1932 when Archbishop McGuigan decided that two churches should be built: St. Ann's on the old site, and the present Holy Trinity rural church. Until 1936 these churches were attended from Quinton, Regina, and Lestock by Fathers Csaki, Robert Koch, P. J. Rea, and Michael Vezer.

In 1936 a small rectory was built at Arbury and Father Vezer took up residence until 1938 when he was followed by Rev. S. F. Leibel until 1944. The next resident pastor was Rev. A. Kulcsar (1944-45), E. Horvath (1945-52), and George Barton until 1960. When Cupar became a parish in 1960, both missions were attached to the new parish.

Our Lady of Perpetual Help — Wishart

Like so many other districts in this part of the archdiocese, this region was settled by Polish and Ukrainian immigrants as early as 1906. In 1909 Mass was first said here by Rev. Father Szapel, C.S.S.R., in the home of M. Dobranski. A first church was erected in 1910 but demolished and rebuilt in 1917. This was four miles out of the village. Hence, when the present church was built in 1952, it was located in the village. It was blessed by Archbishop O'Neill on June 28, 1954.

Until 1937 Wishart remained a mission of the Redemptorist Fathers at Yorkton. Among the priests who attended this mission were Fathers Mayer, J. Knapik and I. Shalla. In 1937 it became a mission of Lestock, but in 1940 it was erected as a parish with Rev. Felix Jurzyniec (1940-49) as first pastor. In 1941 a residence was purchased and used as a rectory until 1953 when the present one was built under the direction of the

second pastor, Rev. F. Yuzyk (1949-57). The present parish priest is Rev. Emil Kutarna.

Two missions are attended from this parish, viz., Visitation of Our Lady at *Krasne* and Sacred Heart Church at *Model Farm* where a new church was built in 1960. Wishart parish has given two Sisters to religion—and this surely bodes well for the future.

Our Lady of Lourdes — Govan

The origin of this parish dates back to 1903 and 1904 when John Edwards and Patrick Curran with large families first settled here. Other Irish settlers from the United States made it possible in 1910 to erect a small church. This was later remodelled by Father J. M. Heinrich and redecorated in 1952 by Father E. Mooney.

A rectory was bought in 1936 under the late Father M. F. Daley but severely damaged by fire in 1953 when it was completely rebuilt.

Until 1914 the parish was attended by the Oblate Fathers: Rev. J. Riedinger (1906), M. J. Kasper (1908), L. Gabriel, J. Schulte, and Theo. Joerissen. Diocesan priests who served the parish until 1936 were: Rev. J. M. Heinrich (1914-23), J. Fallonier (1923-26), and then in quick succession, Fathers J. Allan, A. McGolrick, J. Carlin, S.J., F. Seiferling, and P. Rubbens (1934-36).

In 1936 Govan became a parish with a resident pastor. The following pastors have succeeded each other since then: Rev. M. F. Daley (1936-39), C. McMahon (1939-41), W. F. Zimmer (1941-45), John Bergin (1945-51), E. Mooney (1951-52), L. Dobbeltstein (1952-56), N. Andries (1956-60), and the present pastor, Rev. B. Leboldus.

Several missions are attached to and served from this parish. They are: St. Patrick's at *Nokomis*, St. Bartholomew at *Semans*, St. Rita at *Strasbourg*, and Sacred Heart at *Silton*.

St. Mary's Parish — Wynyard

Latin rite Catholics of diverse nationalities settled in this vicinity between 1901 and 1920. However they were few, and occasionally they travelled as far as Goodeve, Wishart, and even Yorkton to attend Mass. In 1921 a church was built at Copeland, and thenceforth they attended there until 1931.

From 1908 onwards, Father F. Gamache came occasionally from Prince Albert and said Mass in private homes until 1921 when the church was built. It was enlarged by the addition of a sanctuary in 1930 and the interior was completed and decorated in 1940. Thenceforth two priests visited the mission from time to time: Father J. Szwed from Kuroki to serve the Polish element; and Father Perrault from Sinnett for the others. Father A. J. McMillan of Kuroki and Father W. Dunphy (1931-41) were others who visited the mission.

In 1934 the mission was transferred from the Diocese of Prince Albert to the Archdiocese of Regina. Since then the following priests served the mission: W. Dunphy until 1941; then Rev. J. Folk (1941-45), C. Junker (1945-49), F. Jurzyniec (1949-53).

In 1953 Archbishop O'Neill raised Wynyard to the status of a parish and named Rev. J. Mulcahy first resident pastor. Meantime, in June, the parishioners had begun work on a rectory for their new priest. He was succeeded by the present pastor, Rev. Felix Jurzyniec in 1957. The following year a building fund campaign for a new church was launched, and it is hoped that in very few years this further dream of the Catholic faithful will be realized.

In 1953, when the parish was erected, Archbishop O'Neill also assigned the mission of *Foam Lake* to it. The church in this mission was dedicated to the Immaculate Conception.

Mary, Queen of Our Hearts — Lestock

The archdiocese is indebted to the Oblate Fathers for still another thriving Indian Mission—this one at Lestock, visited as early as 1884 by Rev. J. P. Magnan, O.M.I. Here an Industrial School was founded for the Indians in 1897, in the construction of which the Fathers were aided by the Federal Government. A new Indian School with every modern convenience, under the direction of the Oblate Sisters of Mary Immaculate, was built in 1928. The present principal of the school is Rev. F. Delaye, O.M.I. Three other priests who served long terms in the Lestock Missions were Fathers J. Poulet, O.M.I. (1924-25 and 1927-32), H. Peran, O.M.I. (1925-27), and G. C. Jeanotte, O.M.I.

Several *Indian Missions* are cared for from this centre: *St. Joseph, Poor Man, Gordon, Day Star, Fish Lake, Nut Lake, and Otchaganesse*.

Two parishes for the white settlers were originally developed at Lestock. One was for the Hungarians, dedicated to

St. Joseph, which was first served by Rev. P. Santha, D.D. (1923-24). It is now one of the missions attached to the parish of Lestock.

The other parish, which is now the only one, was originally named *St. Gertrude*, when the church was built in 1924 by Rev. J. Poulet, O.M.I. When a new church was built in 1949, it was dedicated by Archbishop O'Neill to Our Lady under the title of *Mary, Queen of Our Hearts*, to identify the parish with the Shrine which was being developed here.

It was Father Poulet who built the church, but then handed the parish over to the diocesan clergy. The first resident pastor was Rev. R. Lussier (1925-30), and then came Rev. J. A. Menard (1930-46). When he died in 1946, he was succeeded by the present incumbent, Rev. Gerald Reilly.

This parish has always had a number of missions attached to it. At the present time these are: *St. Joseph Church* as has already been mentioned; *St. Elizabeth Church*, *St. Joan of Arc at Jasmin*, *St. Jude at Leross*, *St. James at Hollis*, *St. Margaret Mary at Kelliher*, and a mission station at *Touchwood*.

In 1937 the Grey Nuns of Pembroke answered the invitation of Archbishop Monahan and opened *St. Joseph's Hospital* at Lestock. Their services have won the hearts of all during the past 24 years.

St. Ignatius Parish — Sinnett

This parish was founded for the small number of early settlers in 1906 by the late Rev. J. C. Sinnett who remained its pastor until he retired in 1927. Among his successors we note: Rev. A. Perrault and Rev. W. Dunphy who entered the Chaplaincy Services in the R.C.A.F. in 1939. His successors were Rev. Jerome Volk, F. Jurzyniec, and the present pastor, Rev. E. McGrath.

In 1940 the Sisters of Service opened a house in the parish and took over the school, and introduced high school classes. At present, three Sisters are teaching in the *Loyola School*.

This parish has long been the centre of a vigorous missionary activity. In the earlier days the present parish of Wynyard was served from here. At present one mission is still attached to this parish, viz., *Our Lady, Queen of Martyrs Church at Lanigan*.

St. Philip's Mission — Simpson

As early as 1912 a group of Catholics of French and Irish descent settled in the vicinity of Simpson and Imperial—near

the northern boundary of the archdiocese. Because of its isolation and the distance from neighboring parishes in the archdiocese, arrangements were made with the Diocese of Saskatoon, so that this Mission has been served for many years from the parish of Young in the Diocese of Saskatoon. Priests who have served the Mission from Young were: Rev. J. O'Leary (1926-30), Fr. Fonmosse (1930-37), Fr. Shirley (1937-50), Fr. P. Elder (1950-59), and the present pastor of Young, Rev. P. O'Driscoll.

The first church was built in 1912 some six miles east of Simpson and moved into the village in 1926. It was replaced in 1948-49 by a new church under the direction of Father Shirley and was blessed by Archbishop O'Neill on April 29, 1950.

Likewise, a new church with accommodation for 300 was built at *Imperial* in 1960. Through the cooperation of Father Abbot of Muenster, a priest from the Abbey is at present giving Sunday Mass to the faithful of the vicinity of Imperial.

PERIGORD (or KUROKI) DEANERY

Dean: VERY REV. M. WECKI, O.M.I.

Note: 1) This Deanery was originally named Perigord Deanery, but in our Synod it was designated as Kuroki Deanery.

- 2) Consequent to the erection of the Diocese of Saskatoon on March 19, 1934, several parishes and missions in the northwest of the archdiocese were transferred to the new diocese. At the same time, a small number of parishes and missions, formerly belonging to the Diocese of Prince Albert, were assigned to the Archdiocese of Regina. These are: Perigord, Kuroki, St. Front, and Sturgis and their attached missions. Most of these are within this Deanery.

St. Athanasius Parish — Perigord

Perigord, named after a province in France, located some 200 miles north of Regina, welcomed its first French Catholic settlers in 1909 and the following years. They were encouraged to homestead and settle in this district by Father D. Gamache.

In 1911 they built their first chapel which also served as a rectory on a site one mile north of the present church, but it

was destroyed by fire in 1923 or 1924. A cyclone in 1918 had also already done considerable damage and destroyed the early records of the parish.

Until 1933 it was served by diocesan priests from Prince Albert, but none remained long in residence. Following are the successive pastors of this period: Fathers Benoit (first resident pastor), Demers, Morneau, Lacroix, Lesann, and Joly. At times too, the parish was served by priests of St. Mary's at the request of the Bishop of Prince Albert.

In 1934 came Rev. J. A. Levesque (1934-48), a diocesan priest. Under his administration a parish hall was built and the parish thoroughly organized.

In 1935 arrived the Sisters of Providence to open a convent and to teach in the school. Because of a shortage of Sisters, they withdrew from the parish in 1953, but returned again in 1960 and are now continuing the excellent work begun 26 years ago.

Attached to this parish is the mission of St. Lawrence at *Nobleville*—eight miles north of Perigord. The church was built in 1936 by Father Levesque. The "Prêtres de Sainte-Marie" took over the parish when Father Levesque left, and the present pastor of Perigord is the Rev. A. Robveille, P.S.M.

St. Front Parish — St. Front

St. Front, named after a parish in France, honors St. Frontus, Martyr, Disciple of St. Peter. This parish, some 25 miles north of Quill Lake, was first settled by French Canadians from Manitoba who began to homestead in the area in 1911.

The first Mass here was said in 1911 and thereafter in private homes—or rather in small log houses—until 1913 when a small chapel was erected. For 10 years Father Gamache served this mission under the greatest difficulty. Before leaving the parish in 1924, he had built a rectory as well as a new church (1922) on the same site as the original one. This was replaced in 1940 by the present large church which also provided a parish hall in the basement. The interior of this fine church was completed in 1960.

In 1924 a resident priest came to the parish in the person of Rev. Father Morneau, but he left again after only three months. Thereafter it was visited as a mission by Father Laconte, P.S.M., from Tisdale. In 1926 good Father Barbier took up residence and remained until 1935. Because of age

and frailty, he retired and was succeeded by Rev. A. Robveille, P.S.M., who built the new church which was blessed by Archbishop Monahan. In 1945, Father C. LeSage, P.S.M., succeeded as pastor, but was stricken with paralysis in 1957, and died on December 17, 1960. He was succeeded by the present pastor, Rev. G. Masse, P.S.M.

In 1933 the "Filles de la Providence" came from Prudhomme to open a house and to teach in the public school. Their work and sacrifice has been manifestly blessed, for this parish of less than 100 families has already given nine vocations (five Sisters, one priest, two Oblate Scholastics and one seminarian) to Holy Church.

St. Theresa Parish — Lintlaw

When this territory was opened for homesteads about 1906, Catholics of French, English and German as well as other national background, began to settle in the vicinity of Lintlaw, Kelvington and High Tor. But the biggest influx, of Polish settlers, came in 1928-29.

A first little church—a remodelled house—was opened five miles east of Kelvington in 1909. The first and present church at Lintlaw was built in 1928-29 by Father Lacroix, pastor of Perigord, and somewhat improved by Father John Bednarz, O.M.I., in 1934. It was blessed by Archbishop McGuigan when it became part of the archdiocese that same year.

A house was first rented by Father Ostrowski, and then purchased by Rev. C. J. Holick, O.M.I., to serve as a rectory, and a small room was added three years later.

In 1938 it was erected as a parish and Rev. L. C. Ostrowski was appointed first pastor. Until this time, this mission had been served by priests from Kuroki and Perigord, especially Fathers D. Gamache, A. J. McMillan, and O. Lacroix.

When this region was committed to the Oblate Fathers in 1934, Fathers J. Bednarz and F. Kwiatkowski visited Lintlaw. After a short stay by Father Ostrowski (1938-40), the Oblate Fathers took up residence and have been there ever since. The successive pastors were: Rev. C. J. Holick (1940-53), J. Kucharczyk, and the present pastor, M. Wecki.

Two missions are attached to the parish. Their history, in the same general area, parallels that of Lintlaw. St. Joseph's Church at *Kelvington* was moved into the town about 1922 and enlarged to its present size. The Blessed Sacrament Church

at *High Tor* has a similar history though we may add that Father F. Pander, as Colonization Agent, and Father J. Knapik, C.S.S.R., also visited the mission before 1932. The church was built in 1934 and it has been a mission of Lintlaw ever since.

St. Helen's Parish — Kuroki

Settlement of this community began before 1908, since we find that in that year Mass was already offered here by Father Chrysostom, O.S.B., in a railway boxcar. A small church was built in 1911 and used for 15 years when construction of a new one was begun in 1926. This however was not completed until 1937.

A rectory was built in 1925, but additions and improvements were added from time to time to provide the present adequate rectory as finished in 1960.

The first resident pastor was Rev. D. Gamache (1910-23). He was succeeded by the following: Rev. A. J. McMillan (1925-27), E. D. Despins (1927), J. S. Szwed (1927-28), O. Lacroix (1928-30), M. Hudak (1930-32), and S. Bona (1932-34). Since 1934 the following Oblate Fathers have been resident here: Rev. R. Schaefer (1934), S. Puchniak (1934-35), J. Bednarz (1935), C. Holick (1935-40), A. Rabiega (1940-49), M. Wecki (1949-53), V. Ferdynus (1953-58) and A. Pilikowski since then.

Two missions are attached to this parish, and these have been served throughout the years by the successive pastors of



CHURCH AND RECTORY, ST. HELENA PARISH, *Kuroki*

Kuroki. They are: St. Mary's Church at *Wadena*, which was built in 1947-48 to replace the little chapel which had been donated 40 years ago by Mr. J. Mooney. The other mission is St. Catharine's Church at *Quill Lake* where a church was built in 1937 and finally modernized in 1958-59. Special tribute perhaps is due to the Ingram family—a family which from the earliest days, like so many others in other parishes, joined with, and often led, a small group of generous faithful in building our missions and parishes.

Our Lady, Queen of Poland — Fosston

In 1914 eleven Polish families settled in this vicinity. In the years following a few more came. But the big influx came in 1929 after World War I. Until 1934, Mass was said occasionally for these people by various itinerant missionaries, among them: Fathers Cigmowski, Szwed, Mayer, Bona, Chudak, Kurys, and Pander.

In 1925-26 a Polish Hall was built at Fosston which became the centre of Polish cultural and social life. In 1934 the Oblate Fathers took over the parish and, under Father John Bednarz, the hall was extended and converted into a church the same year. Under his successor, Rev. F. Kwiatkowski (1935-40), Fosston finally got a resident pastor for the 63 families then living in the parish. However, for five years he had no rectory, but lived in the modest homes of his people. Two sacristies were added to the church, one of which eventually became the Pastor's Residence.

He was succeeded by Rev. M. Wecki (1940-47) and it was he who started to build the present rectory. However, progress was slow and difficult and it was not completed until eight years later. Under his successor, Rev. R. Latusek (1947-49), the church was redecorated. Under Father C. Buchwald (1949-52), and Father L. Panek (1952-59), many more immigrants settled in the parish increasing it to 100 families. Both church and rectory have now been modernized. The present pastor, Rev. E. Rygusiak continues to serve the two missions attached to the parish.

St. Rose of Lima Church at *Rose Valley* was founded in 1932, and two years later the mission of St. Felix at *Archerville*. Future prospects for the parish are surely more promising than they were 30 years ago.

BROADVIEW DEANERY

Dean: VERY REV. DANIEL LUCEY, V.F.

Holy Name of Mary Parish — Broadview

This town has long been a divisional point of the C.P.R. As a result, it was a railroad centre with a considerable number of Catholic railway employees of both Latin and Greek rite. It is also one of the older towns in the province dating back to about 1890. Other Catholic settlers, apart from the railroaders, were few.

From the earliest days this community was visited by various itinerant missionaries, but when the religious congregation "Fils de Marie Immaculée" took over St. Hubert Mission. they also accepted Broadview as one of their missions. Thenceforth the late Father B. Fallourd, F.M.I., and especially Father J. A. M. Granger, F.M.I., visited the mission frequently and developed it far enough to make it a parish.

In 1931 Archbishop McGuigan erected the parish and appointed Rev. Alphonse Ryan as first resident pastor. The church was small and old and soon had to be replaced by the present modern church.

Two years later the Sisters of St. Martha accepted the invitation of Archbishop Monahan to open a hospital at Broadview. At first housed in a large private residence which they converted into St. Michael's Hospital, they soon replaced this with the present new and fully modern building.

Father Ryan was succeeded by Rev. Anthony McGolrick whose sudden death in 1945 shocked the diocese. He was followed by the present pastor, Rev. Daniel Lucey.

Attached to this parish at present are two missions. The former rural mission of St. Luke has been closed, now that roads make it easy for the faithful north of town to get to Broadview and its missions. St. Joseph's Church at *Whitewood* is a beautiful new and modern architectural structure, while St. Columbine Church at *Grenfell* is somewhat older and less modern.

Our Lady of Fatima — Moosomin

This parish was not erected and given a resident pastor until 1958 when the present incumbent, Rev. J. Reidy, took up residence in a newly built rectory there. Until then it had

been a mission attached to the rural parish of St. Andrew's ever since 1888 when Father D. Gillies took up residence there.

The history of Moosomin Church however, goes back to 1883 and 1884 when the district was visited by priests from St. Boniface and Brandon in Manitoba. Mass was said in private homes until 1890 when a small chapel was opened. Among those early missionaries were: Fathers McCarthy of St. Boniface, and Father Slyermain of Fort Ellice (located at the junction of the Saskatchewan and Assiniboine Rivers).

The first church at Moosomin was dedicated to St. Bernard, and was enlarged in 1915. The present church was acquired in 1948 and the name of the parish was changed to "Our Lady of Fatima".

Two Missions are at present served from this parish: *St. Andrews*, and Sacred Heart Church at *Wapella*.

Until 1940 the Catholics of *Wapella* attended Mass at St. Andrews, nine miles south of Wapella. That year they bought a dwelling and converted it into a chapel. Finally in 1951, thanks to a munificent gift of \$3,500 from Mrs. A. Cavazzan, it was possible to erect the present church, dedicated to the Sacred Heart, and blessed by Archbishop O'Neill.

The history of *St. Andrews* goes back much further. It begins with the arrival of a group of Scottish settlers in 1883. Soon there were 35 Scottish Catholic families here. In 1888, immediately after his ordination by Bishop Grandin, O.M.I., Rev. D. Gillies was appointed pastor of St. Andrews. He maintained residence here until 1912 when he was called to the Holy Rosary Cathedral in Regina.

The first church at St. Andrews was a very primitive log building. The present fieldstone church was constructed in 1900 and blessed by Archbishop Langevin, O.M.I., the following year. An interesting feature is its 1640 pound bell—at that time the largest in the Northwest Territories.

Other priests who followed as pastors were: Rev. Ronald Rankin (1915-32), P. J. Rea (1932-33), R. Roney (1933-34), Chas. McMahon (1934-39), G. F. O'Donnell (1939-52), and J. Reidy since then.

A convent was built at St. Andrews for the Sisters of the Mission in 1942, but the Sisters closed it again in 1948.

Our Lady of Good Help Parish — Mutrie

Located 13 miles southeast of Montmartre, the history of this parish goes back to 1895 when some families already set-

tled there. However, few details are available before 1904 when Father J. A. Theriault, pastor of Montmartre, occasionally said Mass for them in private homes.

By 1910 a large group of Russian German immigrants had settled in the area and Archbishop Langevin, O.M.I., appointed Father H. Metzger first resident pastor of Mutrie. The chapel previously erected in 1907 was now moved to the present site and a rectory was built. From 1913 to 1921 there was no resident priest, but priests from Montmartre served the mission, i.e., Fathers Van de Velde, Bernard, and others.

Pastors since 1921 were: Fathers Gendron (1921-22), J. Turgeon (1922-23), L. Martin (1933-36), Frank Klein (1936-45), J. Erne (1945-46), W. F. Zimmer (1946-51), F. Marcotte (1951-54), F. Charette (1954-60), and C. A. Lucey, present pastor.

In 1943 a new church was built under the direction of Father Klein—now, since 1952, Bishop of Saskatoon. The old church was converted into a parish hall. The local two room school was closed in 1959 by the Larger Unit and the children are now conveyed by Bus to the Montmartre School.

One mission church, that of St. Aloysius at *Fillmore* is attended from Mutrie. Mass was first said in Fillmore in 1902 by the La Salette Fathers from Weyburn and Forget. A first little chapel was opened in 1909. These Fathers continued to serve this mission until they left the diocese. Since that time it has been attended from Mutrie. Even with an extension to the original chapel in 1951, it was too small. Hence the present new church was built under Father Charette and opened for worship in 1955.

Two other Mission Stations are also visited from Mutrie. *Handsworth* — 23 miles east of Mutrie — now has a dozen families where there were none at all in 1925. *Heward* now has nine families. Neither of these Stations has a church or chapel as yet.

St. Ann's Parish — Kennedy

In 1899 a few French Catholics homesteaded in the Fletwood and Hazelwood districts, now part of this parish. The nearest church was at Wauchope, 55 miles away. In 1900 Father La Beguere said the first Mass here in the home of F. Jamet. Thereafter, once a year, a priest from Wauchope said Mass in a private home.

After 1902, when St. Hubert Mission—only 25 miles away—was opened, the Fathers came from there once or twice a

year. As the number of Catholic families increased, a small church was built in Kennedy in 1912. From this time until 1949, when the Kennedy congregation had become larger than that of Dumas, Kennedy remained a mission of Dumas.

In 1947 the Kennedy church was enlarged under the direction of Rev. C. S. Godin and then Rev. D. Dorion (1949-57) was appointed first resident pastor of Kennedy. His successor, Rev. A. Vandendriessche (1957-61) immediately undertook the construction of the present beautiful new church which was blessed by Archbishop O'Neill in 1959. The present resident priest at Kennedy is Rev. Gordon Rushka.

Two missions are at present attached to this parish. *Dumas* (Our Lady of Hope) dates from 1901 and the efforts of Father Guiere to bring Catholic settlers from France and Quebec to this district. The Fathers from St. Hubert also served the mission many years. In 1907-08 a first church was built here and named Notre Dame de Pitie. Thereafter the following priests served the mission: Rev. Fathers Clavelous, Dumoulin (1909-12), Bonnie (1912-17), Bellemare (1917-18), Bernard (1918-23), Barreau (1923-29), Lafreniere (1929-30), Giguere (1930-42), Joly (1942-48), W. Crosse (1948-49) and D. Dorion who moved his residence to Kennedy making Dumas a mission. A new church had been built at Dumas in 1917 but it was destroyed by fire in 1922 and rebuilt with the help of the Catholic Church Extension Society.

At *Wawota*, the present church dedicated to St. Francis Xavier was built in 1934. Prior to that, the scattered faithful attended Mass at Dumas—nine miles away. Until 1934, the priests at Dumas served the Catholics at Wawota. Once a church was built here, the following priests succeeded each other in the cure of this mission, viz., Rev. J. Walsh (1934-38), J. A. Foisy (1938), V. Carey (1939-42), F. Joly (1942-47), P. D'Aoust (1947), W. Crosse (1947-48), P. Komus (1948-57), L. Albers (1957-58), A. Vandendriessche (1959-61), and now, Rev. G. Rushka.

St. Joseph Parish — Manor

This is a relatively new parish. The first Catholic settlers were Belgian and Flemish who began to settle here in 1919. From then until 1925 Father A. J. Janssen, and from 1925 to 1928, Father H. Theunissen came periodically from Sedley to serve these people.

In 1929 a closed Bank Building was bought in Manor and converted into a church with living quarters upstairs. Father

Joseph Walsh (1931-39) was the first resident pastor. He was succeeded by Rev. C. S. Godin (1939-46), D. Dorion (1946-49), P. Komus (1949-54), and the present pastor, Rev. L. Albers.

In 1950 a beautiful new brick veneer church was built under the direction of Father Komus and three years later a house was purchased to serve as a rectory.

The following missions are attached to this parish: Our Lady's Church at *Carlyle*, opened in 1951; Our Lady of Mount Carmel at *Wordsworth*, opened in 1930; Our Lady of Fatima Church at *Fairlight* since 1948, and Mission Stations at *Mair* and *Maryfield*.

St. Pius Parish — Windthorst

The first Catholic settlers in this area were of German extraction and took up homesteads before 1910. By that time they were sufficiently numerous to warrant a parish and a resident priest.

Accordingly Archbishop Langevin, O.M.I., erected the parish and dedicated it to St. Pius V and committed it to the cure of the Oblate Fathers. The first resident pastor was Rev. J. Cordes, O.M.I. (1910-13). He was succeeded by Rev. P. Habets, O.M.I. (1913-32). During this period however, for a short interval in 1915-17, he was replaced by Rev. P. Fraser. In 1932 Rev. P. Hubbert, O.M.I., resided here for a short time and was then replaced by Rev. A. L. Forner, O.M.I.

When the latter retired, the diocesan clergy took over the cure. Pastors since 1938 were: Rev. Charles Sauner, D.D., (1938-45), F. J. Schachtel (1945-52), H. Theunissen (1952-60), and the present pastor, Rev. H. Veltman.

For a time there were two churches in the parish dating back to the early days when travel was difficult — one at Windthorst, the other at Peebles. When the Windthorst church was destroyed by fire, about 1930, the Peebles church was moved to Windthorst where the rectory was. Father Sauner enlarged and redecorated it—and so harmony was restored and the parish has flourished as a result.

Attached to this parish is a promising mission dedicated to St. Ann at *Kipling*, a divisional point of the C.N.R., which has been served from this parish ever since it was opened. Under Father Schachtel a new church was built at Kipling.

INDIAN MISSIONS

Before the advent of the White man into the northwest, all this vast, fertile territory was the exclusive domain of the native Indians. As the Whites came in increasing numbers, the Indians became more truculent and restless. This antipathy for the Whites flared up in open insurrection in both Manitoba and Saskatchewan. After Custer's massacre in the United States in 1876, Sitting Bull and his warriors fled to Canada whither they were followed by about 5,000 Sioux Indians. This influx increased tension so that the spirit of unrest developed further.

Under such conditions, it was the priests, like Father Martin from the U.S.A., who visited Sitting Bull at Willow Bunch, and the Fathers Marchand and Fafard who shed their blood in the Frog Lake massacre, who heroically strove to pacify the excitable Indians and Metis. Mention should perhaps also be made of the eminent services rendered by such influential men as the well known fur trader and sturdy loyalist, Jean Louis Legaré, who, for instance, not only sustained the starving and refugee Sioux at Willow Bunch at his own expense for five years, but also responded to a telegram from Lieutenant Governor Dewdney and came to Moose Jaw where he cleverly succeeded in breaking up fleeing bands of armed warriors after General Middleton's capture of Batoche.

That the General appreciated the heroic role which the priests played in the pacification of the natives appears in an interesting episode. Before leaving the West, he dispatched two teams with loads of flour, bacon, tea, etc., to the Roman Catholic priests at Batoche that they might alleviate to some extent the extreme want and misery resulting from the insurrection.

There is an element of pathos in the eventual surrender of the vast, fertile plains by the Indians. But this transfer was effected without war or bloodshed other than that already mentioned. By a series of ten Treaties the Indians ceded this land in return for certain subsidies. Other similar previous treaties both in Canada and the United States had provided precedents for this extinction of Indian rights and for the peaceful solution of questions fraught with so much danger.

The first seven of these Treaties were negotiated between 1871 and 1877. The next two, not effecting Saskatchewan were signed in 1899 and 1905. The last, pertaining to Saskatchewan in so far as not included in previous Treaties, was signed in

August, 1906. In 1873 Mr. J. A. N. Provencher was appointed Commissioner of Indian Affairs. Much credit is due to his persistent efforts as well as to the wise counsel of such veteran missionaries as Archbishop Taché, Bishop Pascal, and Father Lacombe, and to the shrewd dignity and diplomacy of the Indian leaders themselves, that these Treaties were successfully negotiated.

By these Treaties, Indian Reservations were established and certain hunting privileges were reserved to the Indians. Modest annuities were provided, and agricultural implements were promised. In addition, the Dominion undertook to provide for the establishment of schools on the reservations. It was the universal hope that these measures would gradually convert the government's red wards into peaceful citizens, and so integrate them into the civilization already quickening in the West.

As a consequence of these Treaties, the Dominion Government implemented their provisions by setting up Indian Reservations throughout the West. At the same time, the Government looked to the Churches to develop the schools. Indian Agents were appointed for the Reserves, and these were to work in close harmony with the missionaries. Thus, in many of the Reservations where there were Catholic Indians, churches were built for them and in the more central and larger Reservations Indian Industrial Schools, and in some instances hospitals as well, were erected.

Here in the Archdiocese of Regina, we have four major centres in which Catholic Indian Industrial Schools have been



GRADUATES 1961 — ST. PAUL'S HIGH SCHOOL, LEBRET
(*Indian Residential School*)

Front Row: D. Bellegarde, I. Crowe, B. Stonechild, L. Lerat.
Standing: R. Langan, J. Highway, D. Sparvier, P. Johnstone.

established—thus implementing these treaty obligations. All four are under the direction of the Oblate Fathers who care for the spiritual, social and educational welfare of these government wards. From these centres the Fathers also visit other Reservations and provide divine service for the Indians residing there. The Schools all have an Oblate Father as a Principal and a Community of Sisters to administer the institution and to teach the children.

We have already mentioned these schools when treating of the various parishes which adjoin them. Here we briefly list the four which we have in the archdiocese:

1. *Lebret*. The Indian Industrial School established here in 1884 is one of the oldest and most progressive in the province. Repeatedly enlarged and twice the prey of fire, the present modern and fire proof building was erected in 1932. From the beginning the school was under the care of the Grey Nuns of Montreal. The first Principal was the noted Father Joseph Hugonard, O.M.I.—a legendary and heroic figure in the history of the West.

The present Principal of this school is Rev. V. Bilodeau, O.M.I. Associated with him are Fathers R. Dion, O.M.I., and A. Carrière, O.M.I. These three priests care for several Indian Reservations, viz., Assiniboine, Pasqua, Montagne de Lime, Indian Colony, Piapot, Sioux Reserve, Carlyle, Lorie and Muscowpetung.

2. *Lestock*. This Indian Industrial School was founded in 1897 and is now under the direction of the Oblate Sisters of Mary Immaculate. The present modern building was erected in 1928. Principal of the school at present is A. Joyal, O.M.I., who is assisted by Rev. J. M. Lacasse, O.M.I. These Fathers also serve the Indian Missions at St. Joseph, Poor Man, Gordon, Day Star, Fish Lake, Nut Lake and Otchaganesse reserves.

3. *Marieval*. It was Father Jules Decorby, O.M.I., who chose this beautiful site for an Indian Industrial School which was founded here in 1895. The Sisters of St. Joseph of St. Hyacinthe have operated the school since 1901. A completely new and modern school was erected in 1960. At present the Principal is Rev. C. Carrière, O.M.I., who also visits the following Indian reserves: Kakewistashaw, Leach Lake, Ochapowace and Sakimay.

4. *St. Philips*. This foundation was also established in 1895 by the Oblate Fathers and was within the Diocese of Prince Albert until 1934 when it was allotted to the Archdiocese of

Regina. Since 1928 the Oblate Sisters of Mary Immaculate have custody of the Indian Industrial School. The present Principal is Rev. L. Charron, O.M.I., who visits the following reserves: Kijikons, Côté, and Key.

SHRINES

in the Archdiocese of Regina

Religious Faith expresses itself in many ways. We see it in the devotion of the Catholic at Mass or the Communion rail. We find it in the loyal obedience to the precepts of the Church and in the reverence and affection which the Faithful accord their spiritual shepherds, be they Bishop, priest or Sister. We discern it too in the articles of devotion which the fervent Catholic cherishes.

But perhaps the most obvious expression of deep Faith and piety appears in our attitude towards Church-approved devotions and practices. One such practise, universally accepted where the Faith is deeply rooted and the Church mature, is that of making pilgrimages to Shrines erected to honor the Saints, the true heroes of the Faith. Such Shrines are to be found throughout the Catholic World. Of these, some are erected at the instance of the Saints themselves; others are developed by the solid piety of the Faithful.

Here in Regina, for instance, a small Shrine to St. Anthony has been provided in St. Anthony's Church, and clients of the Saint attend the Thirteen Tuesdays every year and make frequent visits to the church. Similarly, a small Shrine to our own Canadian Martyrs has been dedicated in the Canadian Martyrs Church and this attracts their votaries to the church from all parts of the city.

These however, are minor shrines in which Christian piety expresses itself. Apart from these, we have in the Archdiocese of Regina a universal and deep-seated devotion to the Blessed Virgin Mary. Her honour has been proclaimed here from the very dawn of Christianity in Western Canada. The first missionaries carried her name, as Oblates of Mary Immaculate, into every Catholic home and mission. When our archdiocese was erected, Archbishop Mathieu immediately expressed his trust in the Mother of God by placing it under the patronage of the Queen of the Holy Rosary.

This devotion to Mary has persisted and deepened with the years in the archdiocese. In the crisis-laden depression

years, the Bishops of Saskatchewan expressed their confidence in her intercession. They solemnly re-dedicated themselves and their flocks to her honour and offered her their pledge to continue to promote devotion to her. The Rosary Crusade of 1948 awakened a still deeper loyalty and devotion to the patroness of our archdiocese. And in this Jubilee Year, the visit of the Pilgrim Virgin Statue to every parish and mission is stimulating a deeper piety still to Our Lady.

With such universal and profound love for her among our Catholic faithful, it is not surprising that a dozen public shrines have been erected in her honour in the province. Nothing has been spared to make each of these a sanctuary of devotion. No wonder that in our day, love for Our Lady prompts thousands of every nationality to make public pilgrimages to these havens of piety every year.

Here in our archdiocese we have no less than five Public Shrines erected in honour of the Blessed Virgin to which annual pilgrimages are directed. In these hallowed sanctuaries, the deep Faith and the fervent piety of our Catholic Faithful finds its most eloquent expression.

Our Lady of Lourdes Shrine — Kronau

This was the first Shrine and is the oldest in the archdiocese. Russian Germans began settling on both sides of Many Bone Creek some 15 miles east of Regina as early as 1890. In 1913 the late Father H. Metzger was placed in charge of this Mission of St. Peter. On his first visit he was impressed by the ideal site for a Grotto in honor of Our Lady of Lourdes on the banks of the nearby Creek.

In the summer of 1915 he organized the first procession to the site—before even a Grotto had been built. It was a simple ceremony: the statue of the Blessed Virgin was carried thither and placed on a pedestal, hymns were sung and the rosary recited.

The next year, Father Metzger took up residence at St. Peter's and built a rectory. Then, in 1917 excavation of the site and erection of the Shrine out of fieldstone was commenced. That same fall, on August 15, Archbishop Mathieu was there to bless the Shrine and to lead the first pilgrimage to it.

Since then, an annual pilgrimage is held with the Archbishop and many priests and sometimes thousands of Faithful

participating. Thus devotion to Our Lady invokes her intercession and protection.

Our Lady of Lourdes Shrine — Rama

A hundred miles north of Regina, in the parish of St. Anthony at Rama, is another beloved Shrine of Our Lady of Lourdes.

Rama is the centre of a large concentration of Catholics of Polish and Ukrainian descent. These people always cherished a deep devotion to Our Lady and often visited her numerous Shrines in their native land. This devotion and tradition they brought to Canada.

Encouraged and directed by the pastor, Rev. A. Sylla, O.M.I., they undertook the erection of a Shrine to Our Lady of Lourdes which would be a replica of the world-famous Grotto of Lourdes. The site was to be a small hill west of the parish church. Excavation began in 1938 and the masonry work—with fieldstones—continued until 1941. In June of that year, Monsignor A. J. Janssen, Vicar General of the Archdiocese, blessed the Shrine. In August the first Public Pilgrimage was held with some two to three thousand pilgrims in attendance. A similar manifestation of Faith and devotion has taken place each year since.

The Shrine too has been further developed so that it is becoming one of the most beautiful and popular in the archdiocese.

Mary, Queen of All Hearts Shrine — Lestock

This devotion to Mary, Queen of All Hearts, was established by Father Menard and first received the approval of Archbishop Monahan on June 9, 1942.

The following year a statue was erected and a St. Boniface artist provided additional ornamentation in 1951. To promote this devotion, Archbishop O'Neill dedicated the new church under this title, and in 1951 authorized the erection of a Shrine adjoining the new rectory, and also the affiliation of the Shrine and the approved Confraternity with the Archconfraternity of Mary, Queen of All Hearts.

A document issued at Rome on January 8, 1952, accords all spiritual favours of the Archconfraternity to pilgrims to the Shrine. In the Marian Year the first pilgrimage to the Shrine was held and a Pontifical Mass was sung by Archbishop

O'Neill. Such pilgrimages are now annual events in August and attract large numbers of pious Faithful from the surrounding parishes and missions.

Our Lady of La Salette Shrine — Forget

It was inevitable that the Fathers of La Salette would spread devotion to Our Lady under this title when they came to this parish in 1899. The first church they built became a little shrine to the Blessed Virgin. In it they placed a statue of Our Lady of La Salette. And from 1922, the year of a disastrous fire, until 1929, annual pilgrimages to this church were held.

During the depression years they lapsed because few people could afford to come a long distance for the pilgrimage. However, under the direction of Father H. Poirier, the present pastor, an impressive, elevated out-door Shrine on the spacious and landscaped grounds has been built, largely out of field-stone. Beautifully developed according to a plan evolved by Architect E. J. McCudden, this is becoming a very popular centre for pilgrimages.

Since 1954 annual pilgrimages to this Shrine have been revived at the explicit request of His Grace, Archbishop O'Neill. The numbers attending, the deep devotion of the pilgrims, the inspiring ceremonies and sermons—all combine to give the annual event an atmosphere of deep and practical religious Faith.

Our Lady of Lourdes Shrine — Kaposvar

In this venerable parish where Hungarian Catholics first settled in 1886, devotion to the Blessed Virgin was a heritage of their native land with its shrines and sanctuaries. This devotion was preserved through the years and transmitted to the new Canadian generation of children of these pioneers.

Under the inspiration of their pastor, E. Horvath (1937-45), plans were made to erect a Shrine in honour of Our Lady of Lourdes. Construction continued during the years 1941 and 1942. On July 8, 1942, it was blessed by His Grace, Archbishop Monahan. It was further developed in the following years, but no public pilgrimages were held until the Marian Year, 1954.

So spontaneous and universal was the response that some 2,500 pilgrims attended that first pilgrimage. As a result, by public demand, pilgrimages are now held annually and this Shrine is becoming one of the most popular in the archdiocese.

Chapter VII

CATHOLIC EDUCATION

In this history of the archdiocese we have referred already to the many educational institutions in our parishes and to the devoted work of both Sisters and priests in the field of education and charity. Now we wish to signalize the development of education in the archdiocese, though we must limit ourselves to a very brief outline.

This growth is best seen through a comparison of our educational and charitable institutions in 1910 with those of 1961. Despite a reduction in the area of the archdiocese, its population is greater now than at any time in its history. Where we had only 72 Sisters in these fields in 1910, we now have 486 Sisters and three Brothers. While there were 30 diocesan and 43 religious priests in the large diocese of 1910, with very few of these in our schools, in 1960 we had 93 diocesan and 82 religious priests. Of the latter, at least half are entirely engaged in our colleges and other schools. In 1910 we had six communities of Sisters; now we have 23. While there were few convents in 1910, we now have 16 convents and academies as well as 10 boarding schools for girls, four for boys, and 29 day schools under the direction of Sisters, and these are dispersed throughout the archdiocese. In almost half of our parishes there exist convents or schools where a Catholic education is assured our children. We now also have two Catholic colleges, a seminary and a scholasticate, as well as two Nurses' Training Schools in the archdiocese where none existed in 1910.

Education in Saskatchewan

The first schools in the North West were established at the initiative of the early missionaries and under the auspices of Holy Church. In 1860 the Grey Nuns opened their convent and first Catholic School at Il à la Crosse in Saskatchewan. Soon after we read of schools at St. Laurent, Lebreton, and in other missionary centres.

In 1875 the North West Territories Act made explicit provision for Separate Schools for minorities. The first step by the "North West Council" — then the civil government — to organize an educational system was taken in 1883 when Mr. Frank Oliver introduced a "Bill for the Organization of

Public and Separate Schools in the North West Territories". This Bill introduced a dual system of education. This Bill, somewhat amended, was passed the following year. As a result, the real establishment of the North West School System dates from March, 1886, when the Council made provision for the necessary funds.

This Bill set up a "Territorial Board of Education" of which Father Lacombe was a member. This was the first real Department of Education. This Board, in its first meeting on March 11, 1886, appointed 11 School Inspectors of whom five were Catholic, viz., Fathers Lebret, Lestanc and André, and Messrs. I. W. Costello and E. E. Richard. It also appointed Rev. F. W. Pelly (Protestant) and Rev. J. Hugonard, O.M.I. (Catholic), the first Board of Examiners. This Bill, in accordance with the N.W. Territories Act, made provision for State aid to Separate Schools, Protestant and Catholic alike.

This Board was abolished in 1892 and replaced by a "Council of Public Instruction" made up of the Lieutenant Governor's Executive Council, but having two Catholic and two Protestant consultors, who, however, had no vote. Nonetheless, the right of minorities to Separate Schools was explicitly retained. This same Ordinance limited religious instruction to the last half hour of the school day.

In 1901 the N.W. Legislative Assembly replaced this Council with a Department of Education in which the Hon. F. W. G. Haultain was the Commissioner. However, no substantial change was made in the School Ordinance of 1892. The next significant step in the development of our School System was the Saskatchewan Act of 1905.

In 1900, pressure for provincial status by the N.W. Legislative Assembly, under the leadership of Premier Haultain, began to increase. Probably the most controversial subject during the next five years was that of Separate Schools in the West. On February 2, 1905, Sir Wilfred Laurier introduced the famous "Autonomy Bill" to establish the Provinces of Alberta and Saskatchewan. This Bill explicitly stipulated that minority rights, as guaranteed by the B.N.A. Act, be respected.

The "Saskatchewan Act" was finally passed and on September 1, 1905, Saskatchewan became a Province. While this Act made no distinction between elementary and high school education, one can assume that minority rights were safeguarded on both levels. And it was precisely these rights which Archbishop Langevin and the Bishops of St. Albert and Mackenzie as well as Father Lacombe were constantly seeking to protect.

In 1907 the Provincial Legislature passed the "Secondary Education Act" which provided for the establishment of High Schools and Collegiates. This Act has no regard for minority rights. And as the level of education has steadily risen since then, the Catholic minority keenly feels the loss of the benefits of this Act. The same year the University Act was passed to provide for a provincial university. Other Acts pertinent to education are "The School Act", "The School Assessment Act", "The School Grants Act", "The School Attendance Act", and "The Larger Units Act".

While the Larger Units Act purports to respect minority rights, in practise these rights are often disregarded. During the past few years Catholic Leaders in education have made serious studies of minority rights. As a result, submissions have been made to the government in 1959, and again in 1961, seeking recognition of these rights, not merely in word, but in practice.

Catholic Education

As already stated, the Statutes of the Province and the School Act sanction two types of publicly supported schools in Saskatchewan—Public Schools and Separate Schools.

Public Schools, supported by taxes and grants, are established in all centres of population. In many country parishes where Catholics predominate, Sisters are engaged as teachers.

Separate Schools have been organized in school districts where Catholics form a minority provided they are numerous enough to support them. At present, there are 38 Catholic Separate Schools functioning in the province.

In centres where no High School Boards exist, the Public and Separate Schools often teach high school classes up to Grade XII. These are then called *Continuation Schools*. But where a High School is organized under the Secondary Education Act, the High School Board assumes responsibility for the education of all students above Grade VIII, regardless of religion, and collects taxes from all taxpayers—public and separate. These schools are known as *High Schools* or *Collegiate Institutes*.

In the Archdiocese of Regina we have Separate Schools in Regina, Moose Jaw, Yorkton, Estevan, Weyburn, Melville, Radville, Grayson, Marquis, Wilcox and Wolseley. In Regina, Moose Jaw, Yorkton, Estevan and Weyburn, where Collegiate Boards exist, the Separate School receives no tax revenues towards

the education of high school students, nor do the Separate Schools receive the high school grants. However, where a Separate School Board operates classrooms for high school students, it receives the elementary school grant for such rooms.

In addition, we have in the Archdiocese of Regina, a number of *Private High Schools, Convents and Colleges* which provide a complete Catholic high school education. The cost of maintenance for these is borne exclusively by the Church, Religious Congregations, and private individuals.

The loyalty of our Catholic people is manifest from the amazing expansion of our Separate and Private Schools in most of our cities. Regina now has 16 Separate Schools with over 5,000 pupils. Moose Jaw has expanded to five schools; Estevan and Yorkton to two each. Our Private Schools, Convents and Colleges are filled to capacity.

At the present time in rural areas there is a trend towards *centralization*, whereby many small rural schools are being closed and the children conveyed to a central school. This new system envisions a more thorough education for the children and more efficient administration by the Larger Unit. Catholics are somewhat concerned and desire a more explicit definition of minority rights in these centralized areas.

Religious Instruction

In view of the religious instruction which the School Act sanctions, the vast majority of our children receive religious instruction in their elementary years. On the secondary level, a large number of our Catholic high school pupils attend Catholic Colleges, High Schools, Academies or Continuation Schools where they also receive excellent religious training. However, since most of these are private schools, the burden is very heavy. Yet, in view of the steadily increasing number of Catholic High School students, further facilities will have to be provided.

Meanwhile, there are thousands of Catholic children in this province who live in isolated centres where there is no church or even Mission station. These children can receive no religious instruction in school. Hence, to provide for their instruction, Archbishop McGuigan in 1932 launched the Religious Vacation School movement in the Archdiocese. As a result, these children are gathered by zealous pastors into groups, sometimes even boarded by local Catholics, and are instructed by Seminarians, Sisters, or Catholic young men

and women who volunteer for this work. In 1960 for instance, 5,765 children attended 134 schools and 128 teachers instructed them.

To further supplement these efforts to reach these scattered and isolated Catholic children, a Catechetical Correspondence Course has been started at Regina by the Sisters of Service. By this means, these children receive instruction all year long by mail. At present, for more than 4,000 children annually, from Alberta to Manitoba, this has been the only direct contact with the Church and the only means of giving them instruction beyond what they receive in their homes.

Regina Cleri Seminary

Among the institutions in the archdiocese, first place should be assigned to the Regina Cleri Seminary. Its existence is closely linked with that of the coming of the Franciscan Fathers to the archdiocese.

It is a small institution with a capacity of some 20 students only, but since 1932 it has prepared 92 priests for ordination, most of them for the Archdiocese of Regina. This Seminary is particularly proud that one of its graduates has been elevated to the episcopate—His Excellency Bishop Klein of Saskatoon.

It was founded in 1932 with Archbishop McGuigan as Rector and Father Celestine-Joseph, O.F.M., as vice-rector. Archbishop Monahan was the second Rector until 1941 when he was succeeded by Father Hyacinth Workman, O.F.M., who retained this office until his death in 1951. His successors since then have been: Fathers Walter Bedard, O.F.M. (1951-55), Wenceslaus Sebastian, O.F.M. (1955-61), and the present Rector, Father Benedict Fink, O.F.M.

Sacred Heart Scholasticate

To provide theological training for candidates for the Oblate Congregation, this institution was opened in 1927. Ideally located on the south shore of Mission Lake, within sight of the first and most prolific Oblate Mission of Lebreton, and surrounded and secluded by towering trees and hills, this Scholasticate has amply fulfilled the hopes of the enterprising Oblate Provincial, Father J. B. Beys, O.M.I., and his colleagues.

It was built with accommodations for 60 students and a chapel for 90. When it opened it had only 38 students of French, English and German extraction. In 1932 the Oblate



SCOLASTICAT DU SACRE-COEUR, *Lebret* (1927-61)

Fathers opened a Scholasticate for German and Polish candidates at Battleford, and for the English province at Ottawa. Since then only French scholastics are trained at Lebret. Since 1940 the Scholasticate is affiliated with the University of Ottawa in order to enable its students to acquire the degree of B.A.

The first Rector was Rev. F. X. Blanchin, O.M.I., a man of rare ability and talent. His successors were: Fathers L. Péalapra (1933-35), M. Lavigne (1935-42), P. Scheffer (1942-48), I. Tourigny (1948-52), G. Nogue (1952-55), and H. Gagné (1955-). At present 12 priests are in residence, of whom eight are professors, together with 58 scholastics. In the past 35 years, this institution has trained 275 priests and is particularly proud of four alumni who have been called to the episcopate, viz., Archbishop Anthony Jordan, Bishop John Boeckenfoehr, Bishop P. Dumouchel, and Bishop Paul Piché.

Campion College

Founded in 1918, as we have already seen when treating of the Society of Jesus, Campion College has become the outstanding Junior College in the province. It began in two rented buildings on 13th avenue, facing the cathedral, with an enrolment of six students on September 11, 1918, and with Father T. MacMahon, S.J., as Rector. By Christmas there were 22 students.

In 1920, Father MacMahon moved the college to two larger buildings on Argyle Street, but these were soon inade-

quate also. Hence, the present site was acquired in 1921 and a new fireproof building erected. The following year, with help from Archbishop Mathieu and from the Knights of Columbus, the chapel wing was added.

Father Joseph Leahy, S.J., succeeded as Rector in 1922, and the following year the young institution obtained recognition as a "Junior College" from the University of Saskatchewan and also arranged with the University of Manitoba to grant B.A. degrees. Under the next Rector, Rev. George Bradley, S.J., the college continued to expand. By 1930 it was so overcrowded that a campaign for funds was under consideration. However, because of the depression little could be done. The next two rectors, Rev. J. Holland, S.J., (1930-34), and Leo Burns, S.J., (1934-39), made almost superhuman efforts to keep the institution open, the depression notwithstanding.

Rev. R. MacGillvray, S.J., (1939-45), was Rector during the war years. The Campion Air Cadet Squadron was organized by Rev. D. Rourke, S.J., and has reflected much credit upon the college. Over 1,000 former students served in the armed forces; some 40 made the supreme sacrifice; and many won decorations and distinctions.

After the war, under the new Rector, Rev. V. Murphy, S.J., (1945-48), expansion became more imperative still. A campaign committee was set up under J. Cyril Malone, Q.C.,



CAMPION COLLEGE — *Regina* (1961)

and with Archbishop Monahan's benediction, a drive for funds was launched. Again, as on every previous occasion, the Catholics of the archdiocese responded generously. A new wing was completed in 1947 and blessed by Archbishop O'Neill in 1948.

Under the next Rector, Father F. J. Boyle, S.J., (1948-54), the need for a gymnasium-auditorium became ever more pressing and he started to prepare plans for a further extension. He died suddenly in 1954, soon after leaving Campion to become Rector of Regiopolis College, at Kingston. But his dreams for a bigger Campion were realized under his successor, Rev. R. C. Johnston, S.J., (1954-57). Assisted by a Committee of laymen, including Messrs. R. A. Kramer, F. W. Hill, L. Antonini, Joseph Deis, Dr. J. M. Riffel, G. J. Fahlman, Wm. McKay, Wm. Fyles, Jos. Schaeffer, J. C. Ryan, and several others, the Fathers were tireless in their efforts to provide the necessary funds for the Boyle Memorial Gymnasium. Again the response in all parishes of the archdiocese was gratifying. The new building was blessed in 1957 by Archbishop O'Neill, under the new Rector, Rev. J. J. Farrell, S.J., (1957-60).

The present Rector, Rev. A. J. MacDougall, S.J., is at present preparing the college for new responsibilities as a result of the projected Regina campus of the University of Saskatchewan. Already one Father, Rev. Peter Nash, S.J., has been appointed as professor of philosophy at Regina College—the first Regina faculty of the University. A further Catholic University College on the campus is already being planned by Archbishop O'Neill who was given a striking endorsement by the Faithful of the Archdiocese through their wonderful response in the recent Jubilee Fund Campaign.

Looking back over its 43 years in the Archdiocese, Campion has rendered invaluable service to Holy Church. In 1960 it had a capacity enrolment of 485 in High School and 70 in Arts classes. Of its quondam students, 88 are now priests and 32 others are in various seminaries, eight are teaching Brothers and three girls who attended Arts classes at Campion are now Sisters. The College is especially proud of Bishop F. J. Klein, D.D., of Saskatoon, and Abbot Jerome Weber, O.S.B., of Muenster — both alumni of Campion—and of a host of former students who are now prominent doctors, lawyers, engineers, judges, teachers, business men, civic leaders, legislators, etc. The Archdiocese shares this pride in a wonderful record of service to the Church.

Notre Dame of Canada

Thirty-five years ago the Rev. J. Athol Murray established at Wilcox an educational foundation which has won nation-wide recognition. Without resources, but with a profound trust in Divine Providence, Father Murray launched an educational institution unique in Canada, when he founded Notre Dame College.

Without adequate buildings or equipment, sustained marvellously by benefactors from far beyond the Province, he gradually acquired a series of Halls and buildings, an extraordinary library, and other necessary equipment—and this, despite two disastrous fires. Affiliated with the University of Ottawa, Notre Dame has given scores of boys the opportunity of developing their talents and becoming leaders in professional and educational circles.

Responding to our request for a brief history of Notre Dame, Father Murray graciously submitted the following on the significance of Notre Dame:



REV. J. ATHOL MURRAY
Founder: Notre Dame (Wilcox)

“In the little town of Wilcox, in the Soo Line area, for 35 years there has been flourishing the college known as Notre Dame of Canada. Within the framework of the Canada Council and the National Conference of Canadian Universities, Notre Dame operates as a University College, affiliated with the University of Ottawa. This great national university, as Vincent Massey, with the full authority of the obvious, makes clear, is the unique bilingual agency that effectively gives its energies to the understanding and cooperation of Canada's two bi-lingual groups.

“Within that pattern Notre Dame, with its dedicated staff of secular priests, devoted laymen and Sisters of St. Louis, have loyally carried on. And from its halls have come, under God's grace, a significant cavalcade of priests and nuns and

professional men and women well known on every level of national life. No need to elaborate on a story that everyone knows. Under the patronage of Our Lady and the great Augustine, Notre Dame pursues its educational objectives against a background of unswerving belief in the existence of God."

Other Catholic Colleges

Besides these, there are four other Junior Colleges and one Catholic University College in the province. At Yorkton, the Christian Brothers maintain *St. Joseph's College* with approximately 185 students. Though this is dedicated principally to Ukrainian Youth, a number of boys from this archdiocese are usually in attendance.

At Muenster, the Abbey Nullius has developed and recently expanded and modernized *St. Peter's College* to a capacity of about 150 boys. This college has established an enviable scholastic record and always has a number of our students in residence, particularly those aspiring to the priesthood.

Mathieu College at Gravelbourg, under the direction of the Oblate Fathers, was founded at the same time as Campion. By its affiliation with the University of Ottawa, it awards the B.A. Degree, and like Campion, has rendered precious service



SACRED HEART ACADEMY, Regina

to the Youth of Saskatchewan. It offers a special welcome to boys of French extraction and always has a number from our archdiocese in residence.

St. Thomas College at Battleford is a relatively new institution with modern buildings and accommodation, and is also administered by the Oblate Fathers. Some boys from our archdiocese also attend there, especially those aspiring to become Oblate missionaries.

Finally, on the Saskatoon campus of the University of Saskatchewan, the Basilian Fathers operate *St. Thomas More College*. As a University College, it renders unparalleled service to Catholic boys and girls who attend the university. Hence it too serves the Youth of our archdiocese and merits the encouragement which the Faithful have consistently accorded.

Catholic School Trustees

In 1908 the Saskatchewan Education Association was formed for school principals, teachers, trustees, inspectors and department heads. Though there was some discussion of the possibility of a separate trustees association, nothing was done until 1916 when the Saskatchewan Trustees Association was formally organized.

The new organization held its first convention at Regina in March, 1916, and already an undercurrent of anti-French and anti-German sentiment was evident. This was even more pronounced in the 1917 convention at Moose Jaw, and reached a climax at the 1918 convention at Saskatoon where more than 3,500 delegates attended.

This convention was decisive for Catholic trustees. Mr. J. F. Bryant made an eloquent plea for one country, one flag, one school, one language. Dr. J. M. Uhrich appealed passionately to the delegates for tolerance and British fair play. Mr. James Sliever, in military uniform, pleaded for harmony between English and French, exalting their valour, side by side, in Flanders. Rev. Father Sinnett, a former army chaplain, was given an ovation, but when he drew a parallel between the attitude of French Canada and that of Australia, and ended with the question: "Would you accuse Australia of treason to the British Empire?" he was hooted from the platform.

Following this, the leaders of the Catholic minorities met and decided to withdraw from the Saskatchewan Trustees Association, and to form independent associations. As a result, three Trustees Associations were formed, viz., L'Association

Catholique des Commissaires de la Langue Francaise, the Christian Trustees' Association, and later, St. Peter's School Trustees Association. From 1930 onward, the Catholic and French Associations preserved their identities, but met jointly and took joint action.

The first convention of the two associations took place in 1930 at Saskatoon. Thenceforth, they met every two years, with members of the hierarchy in attendance, until 1951.

The Saskatchewan Trustees' Association invited the Catholic Associations to amalgamate with them in 1929, 1931, 1938, and again in 1948. Finally, in 1951, the Catholic Trustees' Association, under the presidency of Mr. E. M. Hall, unanimously decided to amalgamate. Thus the Catholic Trustees' Association became the "Catholic Schools Section" of the Saskatchewan Trustees' Association.

Since 1951 the Catholic Schools Section meets annually as part of the Saskatchewan School Trustees' Association convention, and its members participate in all the activities of the Association. On these occasions, the Catholic Schools Section holds section meetings and always provides prominent and stimulating speakers. Its chairmen, since 1951, have been Messrs. E. M. Hall, J. C. Ryan, E. D. Feehan, J. T. Schuck, and J. G. McIntyre. The successive secretaries were: Messrs. J. B. Wedge, J. J. Wenniger, and J. P. Miller. Under the direction of these successive executives, the Catholic Schools Section has done much in defense of minority rights.

As a result of prolonged study, a Brief was presented to the Provincial Cabinet on June 4, 1959, setting forth the statutory minority rights; the silent assault upon them in the field of secondary education, and in the trend to centralization.

Furthermore, in January, 1961, a submission was made by the Catholic Schools Section to the Local Government Continuing Committee requesting that Body to safeguard these rights in any recommendation for county organization. Thus, the Catholic Schools Section has given proof of its alertness and its desire to protect minority rights.

Chapter VIII

OTHER CATHOLIC INSTITUTIONS

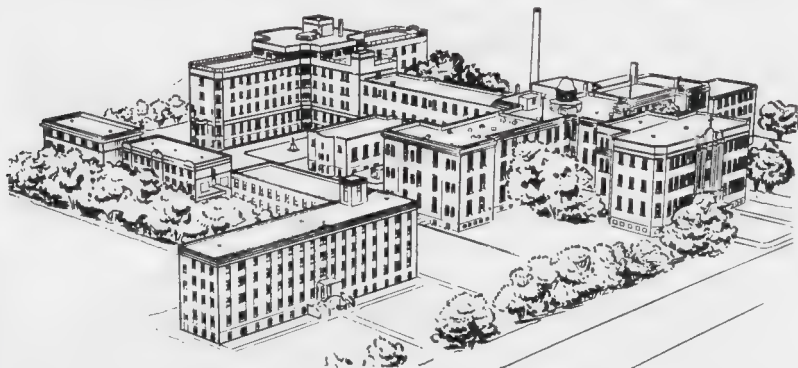
Another measure of the vitality of the Church in a diocese is the care it provides for the sick, the aged, and the orphan and the other traditional services which it renders to the Faithful. In 1910 when the Diocese of Regina was erected, there were as yet very few institutions in the territory. Yet, at that time the need for hospitals was particularly pressing.

Mention has already been made of a variety of institutions now existing in various parishes of the archdiocese. Among these are ten hospitals, each strategically located in a section of the diocese where it is most needed, each provided with the finest scientific equipment for diagnosing sickness and caring for the sick in an atmosphere of Christian charity and solicitude. A brief history and list of these here will suffice.

CATHOLIC HOSPITALS

Regina Grey Nuns' Hospital

Founded in 1907 when the Grey Nuns took over the Park Sanatorium on Angus Street and called it the "Regina Hospital", it had an initial capacity of 30 beds. Three years later, with the cooperation of civic officials, the first section of the present hospital was begun. Pressure for more accommodation induced the Sisters to build further additions in 1926, 1939, 1944, and 1948, to raise the bed capacity to 530 and to make the hospital fully modern and to equip it with



REGINA GREY NUNS' HOSPITAL, 1961

the latest scientific instruments and machines. Likewise, the Provincial Laboratory was housed in the building from 1948 to 1959 when the government provided its own building.

Housed in the hospital since 1939 is the Regina Cancer Clinic, now known as the Allan Blair Memorial Clinic, which has won an enviable reputation and reflects credit upon the excellent service provided by the hospital.

When the hospital was opened in 1907 by Sisters Duffin, Wagner and St. Cyr, a *School of Nursing* was also set up. Its first graduating class in 1909 numbered four nurses. In 1957 there were 71 in the graduating class; and in 1960 there were more than 250 student nurses in the school. By June, 1958, a total of 1,562 nurses had graduated in all.

Providence Hospital

This institution was opened in 1912 by the Sisters of Providence of Kingston in a converted private house with a 30 bed capacity in the city of Moose Jaw. Five years later the first section of the present imposing structure was built and a *School of Nursing* was opened at the same time. In 1927 an addition was built, and in 1946 several Air Force Buildings at the Caron Airport were acquired for a Nurses' Residence. Thus another 75 beds were made available for the hospital care of patients. But even this was insufficient. Hence, pressure for additional accommodation made it necessary in 1960 for the Sisters to begin the construction of still another wing.

This hospital is now almost 50 years old. It is fully modern, with the finest scientific equipment. It graduates at least 15 nurses each year. It has become one of the most highly esteemed institutions in Moose Jaw and commands the support of Catholics and non-Catholics alike.

Mercy Hospital

This hospital in Regina was opened in 1936 by the Sisters of St. Martha to provide shelter and care for unwed mothers and their infants. By the excellent services it has rendered through 25 years despite cramped and inconvenient quarters, it merits support for present plans for a new building with better and more modern facilities and equipment.

St. Michael's Hospital — Broadview

This hospital also was opened in 1936 by the Sisters of St. Martha in a rented house. In 1938 a large brick house was

purchased and remodelled, but this too proved inadequate. In 1940 Van Egmond and Storey, architects, prepared plans for the present fire-proof building, 93 x 45 feet, bungalow type, on the site of the old hospital. It provides 20 beds and two nurseries and its equipment is fully modern.

St. Peter's Hospital — Melville

In 1940 the Sisters of St. Martha agreed to take over the Melville Municipal Hospital, naming it St. Peter's Hospital. A new 55 bed structure was erected the following year. But pressure for more accommodation steadily increased so that in 1960 work began on the construction of an additional 52 bed extension at a cost of about \$1,000,000—making this one of the finest and most modern hospitals in the archdiocese.

Radville Community Hospital

The Sisters of St. Joseph of Pembroke came to Radville in 1946 and took over the parish rectory in order to start a small nursing home in it. Two years later their modern 26 bed Community Hospital was completed—thus bringing hospital service to a vast area in the south under Catholic auspices.

St. Joseph's Hospital — Estevan

It was the Sisters of St. Joseph of Peterborough who came to Estevan in 1938 and ventured to open a small hospital. Even with the added accommodation which they were able to provide by taking over some Air Force Buildings, the Sisters could not give adequate care to the sick of the city and district. The fine, modern, well-equipped three storey hospital which was built in 1956 is still not sufficiently large for the rapidly growing city and its needs. Even though it is now rated a 75 bed institution, further expansion will soon have to be considered.

St. Joseph's Hospital — Lestock

This hospital was founded in 1937 by the Grey Sisters of the Immaculate Conception of Pembroke in a section of the archdiocese where such an institution was sorely needed. Like all our small rural hospitals, it is modern and well-equipped and highly esteemed by the public in a wide area.

St. Anthony's Hospital — Esterhazy

In 1940, the same Grey Sisters of the Immaculate Conception ventured into another part of the archdiocese where hospital facilities were needed and opened this institution at Esterhazy. It is also a small hospital but fully modern and well-equipped.

Montmartre Union Hospital

This is really a municipal hospital, but by invitation, the Sisters of Our Lady of the Cross (Forget), assumed its administration in 1956. It is new, modern and well-equipped.

HOMES FOR THE AGED

Among our diocesan institutions there are four Old Folks' Homes. Like our hospitals, all are too small, and their facilities are taxed to the utmost. All have waiting lists. But they provide a happy, hospitable home for many invalids and aging men and women who could not receive similar and necessary care elsewhere. They all have a chapel; in each there are facilities for Mass and the Sacraments; they offer an ideal environment and congenial companions under the motherly and charitable supervision of devoted Sisters.

Joan of Arc Home — St. Hubert

This is one of the oldest institutions in the archdiocese. Founded in 1907 and recently enlarged and modernized, it cares for about 120 old people. It is administered by the Sisters of Our Lady of the Cross (Forget).

St. Anthony's Home — Moose Jaw

This institution was opened by the Sisters of Providence (Kingston) in 1940, when the Sisters took over abandoned college buildings and converted them into an attractive and modern home for about 150 old people. Located close to Providence Hospital, these old people not only have excellent spiritual care with a resident chaplain, but also good medical care.

Marian Home — Radville

Probably the most modern of all our homes for the aged is the Marian Home at Radville. Opened in 1950 in conjunction

with the Community Hospital, it is also under the care of the Sisters of St. Joseph of Pembroke and accommodates 50 old folk.

Mount Saint Mary's Home — Weyburn

This is the most recently established of our Catholic Homes for the aged. It was opened in 1953 by the Sisters of Our Lady of the Cross (Forget) in the former Weyburn General Hospital buildings and offers excellent accommodations to 45 old people.

Charity

Benevolent charity has ever been the touchstone of Christianity. Probably the hardest test to which the Church in Saskatchewan has ever been subjected was the prolonged depression (1930-40) when drought, poverty and utter destitution was all but universal. The Church in the archdiocese was still in the process of organization and already burdened with a crushing debt. Yet the extreme need of our people prompted our Bishops to spend every energy and to seek help and relief for the Faithful from every possible source. Nor were their efforts vain.

On January 18, 1938, in a Joint Letter signed by all five Ordinaries of Saskatchewan, they expressed their thanks in these words:

"TO THE FRIENDS OF SASKATCHEWAN:

"Moved by the wonderful response from every Province of Canada to the appeal for relief in favour of the drought-stricken sections of Saskatchewan, the undersigned deem it their duty to express their deep gratitude and that of their people to all their benefactors.

"Seven hundred and seventy-one carloads of vegetables and fruit, together with great quantities of clothing and substantial sums of money, were received. These were donated by people of all races and creeds and distributed in the same Christian manner. Surely this offers a tangible proof that Canadian people have not lost the spirit of charity.

"The millions of dollars expended in additional help by the Dominion and Provincial Governments have no doubt been granted in the same patriotic and Christian spirit. Nor can we overlook the splendid contribution of our two great Railway Systems who brought these donations into Saskatchewan either free of charge or at a reduced rate.

“For all this the Catholic Church in Saskatchewan is sincerely thankful.”

Catholic Welfare Society

In 1936, Archbishop Monahan set up the Catholic Welfare Society in his episcopal city and opened offices for the organization in the C.Y.C. Hall, located in the heart of the City. Through this centralized agency of charity he wished to coordinate the various forms of charity which the Church exercised in the city for the relief of the destitute and as a vehicle for the solution of social and family problems.

The administration of the Catholic Welfare Society was placed in the hands of the Sisters of St. Martha. Trained Social Workers and a secretarial staff were provided to assist the Sisters in their Family Welfare work. In addition, St. Martha's Hostel for single working girls was opened as well as Mercy Hospital. Support was also provided for the Catholic Youth Crusade and the Catholic Union of Unemployed. At the same time, the office served as an employment bureau for young girls.

To support the Catholic Welfare Society the city parishes pledged financial help, and the Archbishop himself contributed handsomely. So effective was the work of the Society that in later years the City gave it recognition by making an annual grant to it. In recent years the Regina Community Chest has also admitted the Society as a participating agency. Many priests, lawyers, doctors, teachers and students have freely given time, talents and money to help the Sisters in their work in this Society. The Knights of Columbus annually put on a Christmas Carol Festival and offer the proceeds to the Society. Moreover, working in conjunction with the Catholic Welfare Society, the Catholic Womens' League has rendered many services — this particularly through a used clothing shop, named “St. Joseph's Opportunity Shop”, established and maintained by the Holy Rosary Council of the C.W.L.

Following are services rendered by the Catholic Welfare Society as listed in the 1960 annual audited report: 205 families and 41 individuals helped at Christmas; 36 children given a vacation at Camp Monahan; 1,222 cases of social problems handled; more than 10,000 interviews in the office and by telephone; 2,245 letters, meetings and case conferences; 27 reports regarding school attendance; 81 jobs found; food shelter, clothing and other assistance given.

Much credit is due also to many dedicated Catholic laymen and lay women who have given their time, counsel and service without stint on the Board of the Catholic Welfare Society.

Immigration

Immigration has always been a matter of vital concern to the Church in the Archdiocese of Regina. The Church in the West has flourished so marvellously, precisely because of the excellent immigrants from many countries who settled here and helped build the Church, and who have given their sons and daughters to the Church as priests and Sisters.

These immigrants were of diverse ethnic origin. Many were French, who had come from Quebec, Manitoba or France. Many English or Irish Catholics also came from Ontario and from the United States. Another very substantial ethnic group was German, though these came, not so much from Germany as from Russia, Austria-Hungary and Yugoslavia. Another ethnic group of pioneer immigrants was Hungarian, and this group was among the very first to settle in Saskatchewan. A large Polish contingent also came to the archdiocese both before and after the World Wars. These were the major ethnic groups out of which the Church in Western Canada is built. A page of tribute is appended to this memorial volume to each of these groups in their native language.

However, other ethnic elements, if not so numerous or pronounced, also contributed substantially to the development of the Church in this archdiocese. These were Italian, Bohemian, Slovak, Czech, Ukrainian, Belgian, Hollanders, Scotch, etc. All brought their native cultures and deep Faith and precious traditions. And out of all these elements a thriving Catholic Church has evolved.

In view of this, immigration has played a very important part in the development of the Church. It is no wonder then that Bishops and priests have taken a keen interest in immigration. Even before the Diocese of Regina was erected, Fathers Jules Gaire and Louis-Pierre Gravel were Colonization Agents who directed thousands of immigrants into centres which are today flourishing parishes.

After World War I, the German "Volksverein" set up an immigration office in Winnipeg, and with the approval of our hierarchy, placed Rev. August Kierdorf, O.M.I., in charge as Secretary. Similarly, Rev. Francis Pander became an Immigration Agent for Polish immigrants. Because of the zealous work of these, and other priests, thousands of German and Polish

refugees from Europe were integrated into our Canadian nation and into our Western Catholic parishes.

Following World War II, the Bishops of Canada set up the Catholic Immigrant Aid Society for Western Canada with head office in Winnipeg, and appointed successively the Rev. Fathers A. J. Schimnowski, O.M.I., Noah Warnke, O.M.I., and Joseph Warnke, O.M.I., as manager. Working in close liaison with other immigration societies and with the Government, they were again able to settle, and quickly integrate, many thousands of refugees of diverse ethnical origin from Europe into our Canadian parishes. Rev. A. J. Gocki has done much for immigrants since the war as Diocesan Director of Immigration.

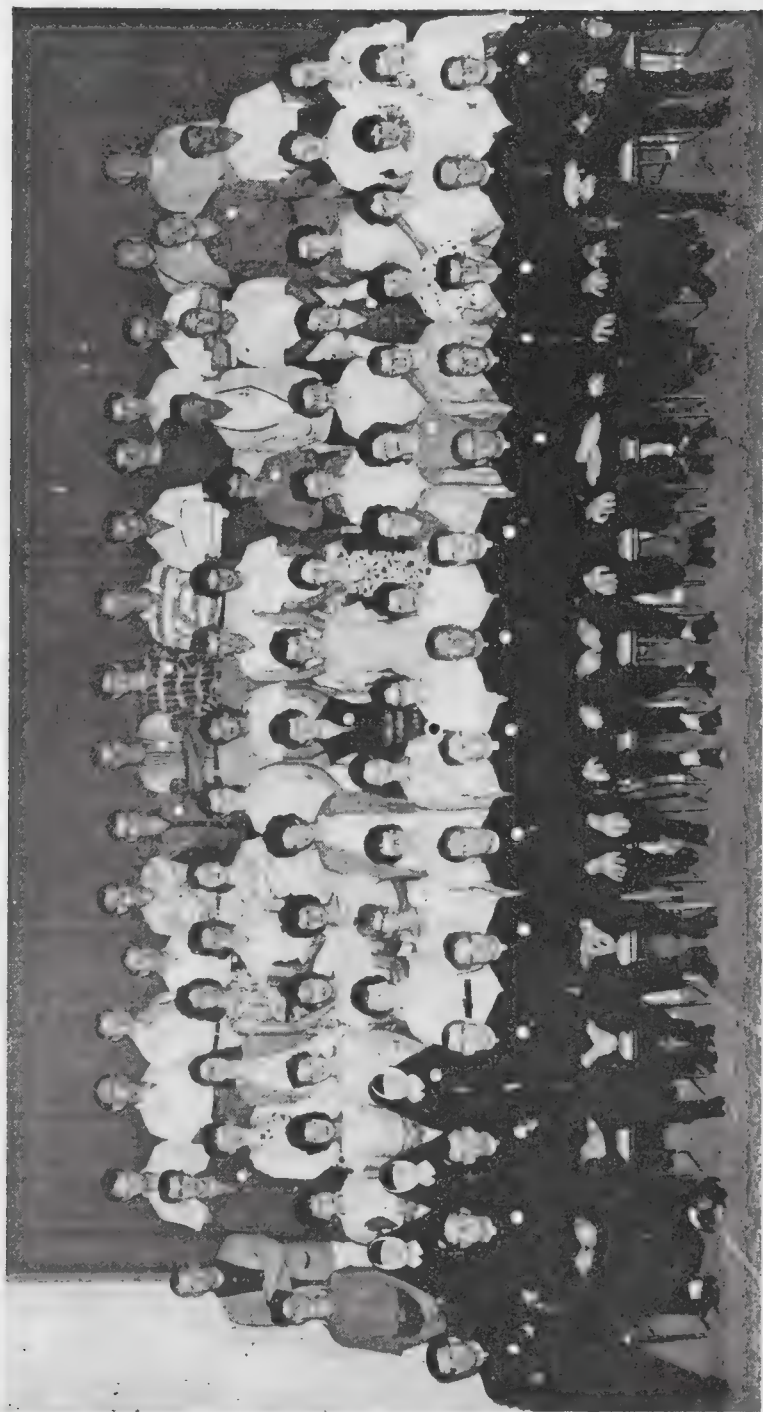
Vacation College

On July 30, 1936, at the invitation of Archbishop Monahan, a Catholic Youth Congress was convened at Regina with some 400 young people in attendance. In July, 1937, a two week Summer School was held at Campion College for some 80 young men under the direction of Rev. E. A. Yandeau and a group of priests to assist him. The purpose was to train young people for active participation in Catholic Action and for local Catholic Leadership. As a result of these efforts the Catholic Youth Crusade was organized in 70 parishes in the next two years.

When war broke out in 1939, most of these organizations collapsed because the young people almost all flocked into the armed forces and few were left in the parishes. At the end of the war, Archbishop O'Neill was greatly concerned about the welfare of our Catholic Youth and the development of leaders among them.

Hence, in 1951 he appointed Rev. Walter Wadey and commissioned him to promote the Catholic formation and organization of Youth in the archdiocese. As a result of his efforts, an excellent staff of laymen and women was assembled each summer, and with the cooperation of the Oblate Fathers and the Grey Nuns in the Indian Industrial School, at Lebret, an annual Vacation College was organized. Each summer, 80 to 150 Catholic young men and women from most parishes in the archdiocese gathered there for one week of intensive study of Catholic principles.

In 1960, Rev. Stan. Slezak took over the direction of Youth from Father Wadey. A very successful Youth Institute was held in Regina in May 1960. Youth Institutes throughout Archdiocese preceding the Social Life Conference and forming



VACATION COLLEGE, LEBRET (1960)

an integral part of the Conference were held during the summer, and as a result a diocesan "Catholic Youth Federation" was organized. The Vacation College at Lebreton was again held in both 1960 and 1961. A promising program for Catholic Youth has been elaborated by Father Slezak and a group of young associates, clerical and lay, and high hopes attend its future.

Military Chaplains

When war broke out, both in 1914 and in 1939, thousands of Catholic young men found their way into military service. Concern for their spiritual welfare persuaded every Bishop in the West, despite a desperate shortage of priests within their own respective dioceses, to release a number of their diocesan as well as religious priests for service as Military Chaplains in the Armed Forces.

In the first world war the archdiocese could supply few chaplains, because it had very few priests to begin with. However, Father J. Pirot served with distinction throughout the war, both at home and overseas. Likewise, Rev. A. Dupraz, M.S., served till the end of the war.

In the second world war, the archdiocese released the following diocesan priests for full time service both in Canada and overseas: Rev. J. C. Keohan, W. Dunphy, G. E. Mulligan, J. A. Foisy, M. F. Daley, Michael McNeil, S.J., Jerome Czyszcz, R. G. MacDonnell, and A. J. Schimnowski, O.M.I. Several Religious who had been working in the archdiocese, also served in the forces.

Besides these, a good number of priests served on a part time basis at various military camps established in the archdiocese in or near one of our parishes, e.g., Fathers Bergin, Schlosser, Kwakman, Kinlin, Floyd and Ryan.

Liturgical School of Music

Sincerely anxious to develop a sound liturgical basis for Catholic Worship in the Archdiocese of Regina, Archbishop O'Neill appointed Rev. J. C. Molloy in 1951 to plan and organize a Liturgical School of Music. He also authorized Fathers Joseph Frey and Bernard Leboldus to pursue special studies to qualify them to promote the Liturgy.

With the cooperation of the Oblate Fathers and the Grey Nuns in the Indian Industrial School at Lebreton, it was possible to set up an excellent staff of priests and Sisters year after

year, and to gather from 100 to 150 students each summer from all parts of the archdiocese as well as from neighboring dioceses, for one week of intensive study. In 1961, this was lengthened to two weeks of study.

On the staff, besides our own priests and Sisters, Father Molloy was successful each year in obtaining such outstanding scholars and authorities as Monsignor Ronan from Toronto, and Benedictine Liturgists from St. John's Abbey, Collegeville, and Westminster Abbey, Vancouver, as well as lay specialists in various fields.

Credit Unions

During the depression years (1930-40), the need for credit among our people in most parishes became more pronounced. When the Provincial Government enacted legislation in 1936 authorizing the organization of Credit Unions, Catholics immediately exhibited interest. Encouraged by Archbishop Monahan, Study Clubs were set up in many parishes to study the "Caisses Paroissiales" — Credit Union Movement in Quebec, and the Extension work of St. Francis Xavier University in Nova Scotia. Rev. Father James Boyle, later Bishop of Charlottetown, was brought to the West to address the clergy and to encourage the cooperative and Credit Union movement.

As a consequence, several parish credit unions were organized in the archdiocese. The first Catholic Parish Credit Union was formed in the Sacred Heart Parish, Regina — and was one of the first (No. 7) in the province. It received its charter in 1937. Many Catholics also became leaders in local Community Credit Unions where this was deemed preferable to a Parish Credit Union. Among the most flourishing in the province is the Radville Credit Union organized under the direction of Rev. E. A. Yandeau, and the Montmartre Credit Union organized largely through the efforts of Rev. J. A. Foisy.

On the provincial level also, Catholics played a prominent role from the beginning in the development of the movement. Much of the success of the Credit Union program in Saskatchewan is due to the leadership provided by the late Mr. Thomas M. Molloy, for many years the provincial president of the Credit Union League.

Scouting

The Catholic Boy Scout and Girl Guide movement is more than 30 years old in the archdiocese. No doubt the movement

would grow faster and provide many benefits for our Catholic boys and girls if we could get more dedicated Scout Leaders and Scout Masters.

Since 1939 however, several parishes in the city as well as in rural parishes have developed excellent troops. An outstanding leader and promoter for many years was Mr. A. G. Morris, Scoutmaster at the Sacred Heart Parish, and later at the Holy Rosary Cathedral Parish. At that time the Diocesan Chaplain was Rev. A. J. Gocki.

In 1941 an inter-parochial committee on scouting was formed in Regina consisting of the principals of the four separate schools, a representative of the Separate School Board, and Rev. A. J. Gocki. Precious service to the movement was also given by Mr. Frank M. Smith who served many years on the central provincial organization.

In 1945 the first inter-parochial scout camp was held on the south shore of Lake Katepwa on a site called Sheep Ranch point. Thirty-three scouts attended from Holy Rosary, Sacred Heart and St. Mary's in Regina, and from the parish of Montmartre. Camp Chief was Mr. A. G. Morris, assisted by G. Hallam, now Rev. G. Hallam, S.J., and Fathers A. J. Gocki and Leon Savoie.

The following year the number of scouts attending increased to 60. This year also, Catholic Guide companies, under Miss Kay Ehman as Camp Chief, camped at this location for the first time with 50 girls in attendance.

In 1954 a three day Cub Camp was organized for the first time with 60 cubs and 10 leaders. This proved so popular in the following years that in 1960 it had to be divided into two camps. In 1961 a total of 240 cubs took part in the two Cub Camps. About 1950 Rev. Leon Savoie was appointed provincial director of the Scout Movement replacing Father Gocki who thenceforth devoted full time to the development of Camp Monahan.

Camp Monahan

On the recommendation of Rev. A. J. Gocki who had held several Scout Camps on the site, Archbishop Monahan authorized Father Gocki to investigate the possibility of purchasing the so called Sheep Ranch point site on the south shore of Lake Katepwa for a Catholic Boys' Camp. As a result, in Sept. 1945 fifty acres of land was purchased at this point by the Archdiocese of Regina. At the same time, Archbishop Monahan

authorized Father Gocki to spend about \$500 per year to develop the site.

In 1946 a well was dug to provide drinking water. The same year, at the Archbishop's suggestion, the further development became a project of the Knights of Columbus. In 1949 and for ten subsequent years, the Knights of Columbus held Tag Days in Regina for the Camp. As a result of these efforts and a great amount of personal work done by the Knights of Regina, Montmartre and Southey chiefly, several buildings have been erected to serve as dining hall, kitchen, chapel and shrine, leaders' quarters, etc. In 1960, after 16 years, Father Gocki resigned as Camp Administrator and was replaced by Rev. J. J. Burns.

Though the Camp bears the name of Archbishop Monahan, the Archbishop was ill in 1945 and 1946 and never had the privilege of seeing it. However, hundreds of children will be ever grateful to him every summer for this development. In 1960 a total of 486 children and 70 leaders enjoyed its camping facilities. Many others also visited the Camp for a day's picnic. Each year also more than 100 altar boys attend an annual Altar Boys Picnic. A precious feature during the summer is a "Day of Recollection" for each group of campers.

Camp O'Neill

Some 14 miles south of Stockholm and Esterhazy, at Round Lake, on the recommendation of Monsignor Santha, Fathers Carey, Kulcsar and other pastors in the vicinity, in 1957 the Archdiocese of Regina purchased the land and property of the International Resort, in order to set up a summer camp for this section of the archdiocese.

It is a valuable 22 acre site in the Qu'Appelle Valley and includes a half mile water front, a hotel and 6 cabins. It is known as Camp O'Neill and is operated under the direction of the priests in this part of the archdiocese. A chapel has been moved onto the grounds. The Knights of Columbus of the neighboring Councils are giving their cooperation in developing the project. The past three summers it has been filled to its capacity of about 55 at all times, and hopes for its continued development are bright.

CHAPTER IX

THE LAITY IN THE ARCHDIOCESE

In the amazing story of the progress of the Archdiocese of Regina, the dynamic leadership of four outstanding Archbishops was of paramount importance. This it was which elicited the marvellous cooperation which the laity gave to the Church in every field of its activity. It is manifestly impossible in this outline sketch to name all those men and women, in every part of the archdiocese, — indeed, in practically every parish — whose selfless and generous devotion to the interests of Holy Church was the cornerstone of its progress.

This summary however, would be incomplete without mention of at least some of those who contributed so much to the progress of the Province and to the development of our Catholic organizations. By their sturdy and vibrant Catholic Faith, expressed in word as well as example, they reflect credit upon the Church; they dispelled prejudice and evoked much good will; and above all, they gave inspiration and leadership to their fellow Catholics.

Many of these were honored by our King and Queen with decorations and distinctions. It is impossible to list them here without missing some, but the Church appreciates their services and, like the country, pays them deference and homage.

Papal Honors

The *Order of Knights of St. Gregory* is a pontifical Order of Knighthood which was established by Pope Gregory XVI on Sept. 1, 1831. Membership in this Order is awarded by His Holiness the Pope to honor men of exceptional distinction. This decoration of Knighthood is a recognition and reward for valiant and meritorious public service which benefits religion and the Holy See.

Three distinguished laymen in the Archdiocese of Regina have been honored with membership in this Order of Knights of St. Gregory. In 1920, this distinction was accorded to *His Honor, Judge W. F. A. Turgeon* who has since reflected much credit upon our country and Church by his services in many fields at home and abroad.

On June 25, 1928, in a quiet ceremony in the Archbishop's Chapel in his residence on McIntyre Street, Archbishop Mathieu

bestowed Knighthood in this Order, at the behest of the Holy Father, upon two other distinguished laymen of the archdiocese. One was *Dr. J. M. Uhrich*, at that time Minister of Health in the Provincial Government; the other was *His Honor, Judge Reginald Rimmer*, who served as District Court Judge at Cannington for some 40 years.

The *Order of Knights of Malta*. This Military Order, founded about the year 1113, "to care for the poor and strangers in the Holy Land," was originally known as the Hospitallers of St. John of Jerusalem. For centuries these Knights were valiant defenders of Christianity against Moslem assaults. From 1309 to 1522 they were known as *Knights of Rhodes*. Since 1530, they are named *Knights of Malta*. Pope Leo XIII restored the Order in 1879 and laid down strict conditions for admission. The Archdiocese of Regina is honored in having one of its most distinguished laymen who was accorded this honor. He is the *Honorable Justice, Emmett M. Hall*, Chief Justice of Saskatchewan.

The Cross "*Pro Ecclesia et Pontifice*" is another decoration, bestowed under strict conditions by His Holiness the Pope, in recognition of eminent service to society, the Church, or its Head, which is deemed worthy of papal recognition and reward.

In the Archdiocese of Regina, this medal has been conferred three times, viz., upon *Mrs. Fred Drake* (1956) who gave such outstanding service to the development of the Catholic Women's League both nationally and provincially; upon *Mrs. T. H. Hay* whose zeal and devotion to the interests of Catholic womanhood in the province and country also contributed much to the progress of the Catholic Women's League; and upon the late *Father Celestine-Joseph Demers, O.F.M.*, who in the difficult depression years exhausted himself in his struggles to found and develop the Regina Cleri Seminary.

Government Service

Mention has already been made of the creditable services to both the State and Church by two outstanding Catholic laymen — both Lieutenant Governors before and at the birth of this Province: the *Hon. Joseph Royal*, and the *Hon. Amedée E. Forget* who opened the first session of Saskatchewan's first Provincial Legislature.

Another Catholic Lieutenant Governor was the *Hon. Dr. J. M. Uhrich*. Appointed Minister of Public Health in 1923, Dr. Uhrich laid the foundations of Saskatchewan's excellent

present-day health services, retaining the Ministry until declining health induced him to resign in 1944. When his health improved he was appointed ninth Lieutenant Governor of Saskatchewan. His sudden death in June, 1951 removed one of the province's exemplary Catholic laymen and called forth universal and shocked sorrow.

In the Cabinet of the successive Provincial Governments, there has been at least one outstanding Catholic almost without interruption since 1907. The first was the *Hon. W. F. A. Turgeon*, who, at the age of 30, was appointed Attorney General in 1907. In the next 13 years he created the province's system of laws. Appointed Judge in 1920, he soon became one of Canada's most noted Royal Commissioners. In 1932 he was appointed Chief Justice of Saskatchewan but retired from this office when he was named Canada's first Minister to the Argentine in 1941. Three years later he became Ambassador to Belgium. Since then he has held a number of diplomatic posts and everywhere shed lustre upon his country and his Church.

In 1923 *Dr. J. M. Uhrich* entered the Provincial Cabinet as Minister of Public Health — an office which he retained until 1944. The next Catholic layman to enter the Provincial Cabinet was the *Hon. E. M. Culliton* who became Provincial Secretary in 1938. In 1951 he was elevated to the Court of Appeal. In 1953 he directed the Province-wide Building Fund Campaign for a new and expanded St. Thomas More College in the University of Saskatchewan. Two years later he was appointed Provincial Chairman of Saskatchewan's Golden Jubilee Committee and successfully directed the celebration of the event.

Two other Catholic Men served with distinction in the Provincial Cabinet in recent years. *Hon. Joseph W. Burton* was a member of the Legislative Assembly in 1938-1943, and again in 1952-1956. In 1952 he was appointed Provincial Secretary and Minister in charge of the Bureau of Publications. He was also Member of Parliament from 1943 till 1949. He died on Aug. 1, 1960. The *Hon. Isidore C. Nollet*, served overseas in World War I, and was elected to the Legislature in Cut Knife in 1944. Two years later he was appointed Minister of Agriculture, and has retained this portfolio ever since.

Catholic Judges

Saskatchewan has been singularly fortunate in the high calibre of its judiciary from the earliest years of the Province.

Among the excellent and learned Judges who occupied the Bench since 1905 have been a succession of Catholic Judges who have commanded universal esteem. All were men of solid and practical Catholic convictions who rendered varied but precious service to the Church and her organizations before their elevation to the judiciary and won respect for the Church by their enlightened conduct in their later judicial capacity.

In this brief sketch a mere mention of those who exercised this office or rendered eminent service in the Archdiocese of Regina can be made. But it is a modest tribute to all on behalf of their fellow Catholics.

Two Chief Justices have been Catholics: The *Hon. W. F. A. Turgeon* (1932-41), and the present incumbent, the *Hon. E. M. Hall* who was appointed to this highest judicial post in March 1961, and who had previously, since October 1957, been Chief Justice of Saskatchewan's Court of Queen's Bench. At present he also heads a Royal Commission which is making a national study of Health and Medical Services in Canada.

Another judicial appointment of 1907 was that of the *Hon. J. S. P. Prendergast*, who served on the Court of Appeal. The same year, the *Hon. Judge Reginald Rimmer* was appointed to the District Court of Cannington — a position he filled with distinction for 40 years. *Hon. Judge H. Y. McDonald* also served in the District Courts for many years until his elevation to the Court of Appeal in 1941.

A long-time Regina lawyer, the *Hon. A. G. MacKinnon*, who had also been a Regina Alderman (1918-19), was named District Court Judge and resided at Shaunavon for many years prior to his death. *His Honor, Judge Adrien Doiron*, since 1941 is a Judge in the Court of Queen's Bench and resides in Regina. Mention has already been made of the eminent services of the *Hon. E. M. Culliton* whose opinions and decisions on the Court of Appeal are highly respected.

In the District Courts of Saskatchewan, three other Catholic Judges should be mentioned here because of their long services as lawyers and later as judges in the archdiocese. The late, *Hon. V. R. Smith*, formerly of Yorkton, and at the time of his recent death, on the Saskatoon Bench. *Judge J. H. McFadden*, a pioneer Barrister at Estevan, one of the stalwart Catholic leaders there and later at Arcola, was appointed Judge at Arcola at first and is now resident at Melville. *Judge A. B. Gerein*, since 1951 on the Bench at Humboldt, was previously practising law at Regina, and is a native of Vibank.

Catholic Civic Leaders

From the earliest days, Catholic leaders have played an active and prominent role in civic affairs in most of our urban as well as rural municipalities. It is impossible to name them all in this outline, but mention should be made of their sterling character, their firm loyalty and often exemplary devotion to their Church and its principles. They reflect credit upon the Church; they won the esteem and trust of the public, and they dispelled much prejudice. To all of them, the Church in the Archdiocese of Regina is deeply indebted and happy to pay tribute. A few will be mentioned here as typical of the rest.

In Regina, the following Catholic Aldermen have served with distinction: Messrs. Ed. McCarthy (1899; 1903-04); Charles McCusker (1885-86; 1888-89; 1901-02); L. L. Kramer (1907-10) who was also the first teacher and principal in Regina's Separate Schools; Frank X. Kusch (1907-09); F. W. Ritter (1915); Dr. Laurent Roy (1922-25; 1940-42); J. Cyril Malone, Q.C., (1931-33); A. G. MacKinnon (1918-19); Dr. Denis Sweeney (1935); J. H. Taylor (1936-37); Leo LaBelle (1950-53); A. Mayer (1951-53); J. A. Young (1949-61); F. W. Hill (1954-55), and M. V. Mathews who has served two terms as alderman.

In Moose Jaw, three outstanding Catholic men among many others, have rendered many services to both the Church and the city. They are: the late Emmett F. Collins, Mr. Walter Thorne, and Dr. J. M. Hourigan who was a member of the first Separate School Board and still practices in the city.

Another Catholic Doctor who achieved wide recognition and later served with distinction in the House of Commons is *Dr. E. A. McCusker* (Regina, 1948-52). Dr. McCusker also served in both wars and attained the rank of Brigadier. He was honored by the Queen as a Commander of the British Empire (C.B.E.) and won the Military Cross (M.C.) in World War I. He was Director in charge of the Medical Services of the Canadian Army in Italy in World War II and recently was appointed Honorary Colonel of the R.C.A.M.C. Likewise, the late *Dr. J. B. Trudelle* served with distinction in the Medical Corps of the Canadian Army Overseas in both wars.

Mention should perhaps also be made of the fact that the first Member of the Legislative Assembly of Saskatchewan who joined the armed forces in 1939 was a prominent Catholic, *Capt. J. J. Mildenberger*. Mr. Anton Huck, widely known in the province and outstanding Catholic leader, a pioneer of 1894, served in the Provincial Legislature for nine years

(1925-34). Another son of a pioneer family, and prominent Catholic, *Mr. S. J. Korchinski*, of Rama, is at present Member of Parliament at Ottawa. Three other Catholics of the archdiocese are at present members of the Saskatchewan Legislative Assembly. They are: Messrs. *Ed. Whalen*, (Regina), *Ian McDougal*, (Estevan), and *Bernard Gallagher*, (Yorkton).

Regina Catholics also proudly remember two others who served long in their respective offices: *Mr. Martin Bruton* as Chief of Police in Regina for a long term; and *Mr. T. P. Hayes*, Warden of the Regina Jail for two terms.

Two other prominent Regina Catholics have reflected credit upon the Church in recent years. *Mr. R. A. Kramer*, by many public services, but especially for successfully directing the United Appeal in 1960. *Mr. Bernard F. White* who was recently named President of the Regina Welfare Council.

Other Catholic Lay Leaders

If these and many other Saskatchewan Catholics in professional, political or military circles attained distinction, a still larger number merit mention in education, government service, and in many other fields. Here we shall name only a few, and particularly because they are known far beyond the local community.

Mr. J. J. Smith (d. 1958) was for over 30 years Deputy Minister of Municipal Affairs, active in service clubs, K of C circles, and on the Regina Library Board. *Mr. Thomas M. Molloy* (d. 1959) was for many years, notably during the depression, Deputy Minister of Labour, and more recently, prominent in the Credit Union Movement. *Mr. F. M. Smith*, a former Master of the 4th degree of K of C and on the provincial executive of both the Boy Scout movement and the Red Cross, was also active in other civic and fraternal organizations. *Mr. J. J. McGurran* was a long-time secretary and organizer of the Saskatchewan Association of Rural Municipalities and member of the Local Government Board.

Mr. Joseph A. Young was also a former secretary of the Saskatchewan Association of Rural Municipalities, and has been for the past 12 years a Regina Alderman. *Mr. Louis Jacobs*, until recently superannuated, was also Deputy Minister of Municipal Affairs and had served in various provincial government posts since 1910. Since his retirement from government service, he has worked tirelessly to assist in organizing the recent Archdiocesan Jubilee Fund Campaign. *Mr. J. J. Deutsch*, native of Quinton, was a highly esteemed member

and consultant of the Department of Finance (Ottawa), becoming Deputy Minister in 1953. Later, he resigned and joined the staff of the University of British Columbia as a professor. From this post he was called to become Vice-President of Queen's University, at Kingston, Ont.

Mr. J. P. Miller, recently retired as Secretary of the Gratton Separate School Board (Regina) has rendered invaluable service to Catholic education, first as a teacher, then as Superintendent at Radville, Weyburn, Odessa and Regina, and in 1960 on the Committee for Education for the Yukon, and at present, as Secretary of the Catholic Schools Section of the Saskatchewan School Trustees' Association.

Mr. John W. Ehmann (d. 1942) was a prominent leader in German Catholic organizations and in musical circles as well as in the publishing field as Manager of the Western Printers Association, Ltd., which published a German Catholic paper, "DER KATHOLIK" for several years. *Mr. John Leboldus*, last active General Secretary of the "Volksverein", was widely known in musical circles and in various Catholic organizations. Three of his sons died in the R.C.A.F. in the last war. *Mr. D. J. Sheehan* was Secretary of the Gratton Separate School Board for many years and later School Superintendent. *Mr. Ralph Deutscher*, formerly a School Superintendent, is at present on the staff of the Regina Teachers' College, and is one of eight brothers—sons of *R. F. Deutscher* of Odessa (d. 1961)—all of whom served simultaneously in the R.C.A.F. during the last war.

A great many other men and women from almost every parish in the archdiocese, in the business world, in sports circles, in cultural pursuits, and in other fields, might well be mentioned in view of the credit they reflected upon themselves and their Church. The synoptic character of this sketch however precludes the possibility of a comprehensive enumeration of any more than those already cited. If the Archdiocese, as depicted in this record, has achieved this gigantic progress within the compass of 50 years—the credit in large measure accrues to the selfless, nameless men and women, pioneers and their progeny, who cherished their Catholic heritage and enshrined their love of God and His Church in the building of the Archdiocese of Regina.

Lay Organizations

Before closing however, some mention should be made of those Catholic organizations upon which the Church leaned so heavily during these 50 years of progress.

The oldest Catholic organization in Saskatchewan seems to have been the *Catholic Mutual Benefit Association*, which was organized in Regina in July, 1902, with Mr. L. L. Kramer, then Principal of St. Mary's School, as District Deputy. The organization flourished and new branches were opened at Vibank, Odessa, and in other centres. However, during the depression years it went into a decline, and eventually was absorbed by the *Ancient Order of Hibernians*. This organization, while not as well known or as widely organized, was first established in Regina on November 10, 1912, with Mr. Thomas M. Molloy as first president.

From its earliest days, Campion College made its facilities available for annual closed retreats for men. The Sacred Heart Academy has done likewise for women for many years. As a result, the men have organized a *Regina Laymen's Retreat Association* to promote the retreat movement. At present, Mr. Des. Haughey is president and Mr. Gerald Hiebert secretary.

The *Holy Name Society* has existed in a number of parishes of the archdiocese, but no central organization has been set up. A few Catholic Men's Organizations have also been established on a parish level. However, in some parishes, because of the notable progress of the Knights of Columbus in recent years, this organization replaces other men's organizations.

The *Sodality of the Blessed Virgin Mary* exists in most of our colleges and convents as well as in a number of parishes. To promote the movement in harmony with the Apostolic Constitution "Bis Saeculari" of Pope Pius XII (September 27, 1948), Archbishop O'Neill appointed Rev. Charles Gibney as Diocesan Director. Under his direction, the Sodality should advance among both men and women, as it has already done among students.

Reference has already been made to the attempts to organize the youth of the archdiocese during the last 30 years. The *Catholic Youth Crusade* dates back to the time of Archbishop Monahan and Father Carlin, S.J. During the depression years some efforts were made to organize *Young Christian Workers* and *Young Christian Students*—but World War II intervened and claimed the service of most of our young people. Hence, in 1951 we had to lay new foundations for youth work. Rev. Walter Wadey as Diocesan Director did much in this regard, especially through the *Vacation College* which he organized to rally our Youth. The present Diocesan Director, Rev. Stan. Slezak, through a series of *Youth Institutes* in 1960, so effectively carried the call to Youth to

every parish that it was possible to organize a *Catholic Youth Federation* in the archdiocese.

Allusions have also been made to the *Confraternity of Christian Doctrine* which is now officially established in many parishes. In some however, the functions of the C.C.D., are carried out by other organizations such as the Catholic Women's League, the Legion of Mary or Sodalties. Many parishes are too small to have several over-lapping organizations. However, under the diocesan direction of Very Rev. G. E. Mulligan until 1956, and under Father M. J. Hogan since then, the C.C.D., continues to promote its ideals throughout the archdiocese. A tremendous stimulus to the C.C.D. was provided by two Regional Congresses held respectively at Saskatoon in 1950 and at Regina in 1953.

For several years, the *Christian Family Movement* and the holding of *Cana* and *Pre-Cana* conferences have been fostered in the archdiocese. However, after the Regional Catholic Social Life Conference in October, 1960, these instruments for promoting a Christian atmosphere in the home and for carrying Catholic social principles into wider spheres in the archdiocese, have become more popular. Scores of Cana conferences have been held since then, and a panel of 22 priests has been set up recently to direct them.

The *Legion of Mary* was first established in Regina in the Sacred Heart Parish on April 30, 1935. In the following months praesidia were erected in the Holy Rosary Cathedral and in St. Mary's Church. In 1936 Miss Mary Duffy, Legion Envoy from Ireland, visited Regina and a local Curia was established. It is now organized in several Regina parishes as well as in Moose Jaw, Maryland, etc., and continues its quiet, humble, unglamorous work wherever it exists.

Volkverein

The *Volkverein for German Catholics in Canada* (VDCK) was organized at a Katholikentag (Catholic Day) in Winnipeg, on July 15, 1909, and quickly spread to most larger parishes where German speaking Catholics were concentrated. It was patterned in its organization and its program on the excellent "Centralverein" of the United States. Its first Secretary was the Rev. P. Habets, O.M.I.

After World War I, it set up an immigration department with Rev. A. Kierdorf, O.M.I., as General Secretary. His death in 1931 was a very heavy loss to the society. The Volkverein also set up a fund which enabled Father Kierdorf to settle

thousands of German Catholics in the Catholic parishes of the West.

Through its Catholic Days held annually in Regina, Winnipeg, Humboldt and in many rural Saskatchewan parishes, it deepened the Faith and loyalty of the German settlers and imbued its members with Catholic principles and an apostolic outlook. Its one goal was: CATHOLIC ACTION. In 1932 it contributed substantial sums of money to the Archbishop of Regina and the Bishop of Gravelbourg for the needy. It supported the radio program of Father Grant, O.M.I., at Saskatoon. It published and distributed pamphlets and Catholic literature.

Although it was first launched and organized by the clergy, notably the Benedictine Fathers from Muenster and the Oblate Fathers, it was energetic Catholic laymen like H. Therres, M.L.A., Dr. J. M. Uhrich, M.L.A., Anton Huck, M.L.A., Messrs. F. J. Hauser, W. Hargarten, Wherens, Bens, and many others, who carried the torch of the Catholic apostolate.

The last Catholic Day was held at Regina in July, 1935. The need for an ethnical organization had gradually disappeared. After World War II, under the direction of the last General Secretary, John Leboldus, steps were taken to wind up and dissolve the organization. Its modest remaining funds were handed over to the Catholic Immigration Society for Western Canada.

Catholic Women's League

In practically every parish of the archdiocese an *Altar Society* was organized, often even before a parish was erected. In some of the French parishes, *Les Dames de Ste. Anne* was established. Many of these parish organizations still exist and render precious service to the Church, and especially to the local parish.

However, there was need in Canada for a national Catholic women's organization. It was to meet this need that the Catholic Women's League was organized. Through this organization, Catholic Womanhood has become a powerful influence for good, and speaks with a united voice and authority. Because of its sublime aims and ideals it has merited the consistent support of our Bishops and priests. And so it has become the outstanding instrument for Catholic Action among Catholic women in Canada.

The first subdivision of the C.W.L. in Canada was established at Edmonton on November 7, 1912. In 1919, through



MRS. FRED DRAKE, LL.D.

*C.W.L. National President, 1952-54
Provincial President, 1948-51
Diocesan President, 1941-43*



MRS. E. B. DUGGAN

*C.W.L. First President, 1919
National Council, 1920
Diocesan President, 1937-39;
1944-46*

the efforts of Rev. S. L. Connolly, C.S.S.R., and a devoted band of five women (Mesdames E. B. Duggan, J. J. Crottie, J. McGrath, J. MacDiarmid, E. Wright) it became possible to establish Rosary Hall with Mrs. Duggan in charge. In September, 1919, Father Connolly's second call to the women of Regina resulted in the organization of Regina's first subdivision of the C.W.L. with Mrs. Duggan as First President. A Constitution was drawn up by a Committee made up of Mrs. Duggan, Mrs. A. E. Gorman and Miss Ann MacMaster, and approved by Archbishop Mathieu. This was to prove very helpful the following year when a National Meeting at Montreal, attended by Mrs. Duggan and Mrs. McGrath, set up a National Council. Mrs. Duggan was one of its first members.

In 1922 subdivisions were organized at Moose Jaw, and Milestone. A Diocesan Council was then formed with Mrs. Alice Lane as first Diocesan President. From now on new subdivisions began to organize. Altar Societies in some parishes amalgamated with the C.W.L. Encouraged by the successive Archbishops, the Regina Diocesan Council soon acquired an important stature.



MRS. ALICE LANE

*C.W.L. First Diocesan President,
1923-24*



MRS. T. H. HAY, M.A.

*C.W.L. National President, 1938-40
National Executive, 1932-40
Regina Diocesan President, 1932-35*

It is impossible, in this brief survey, to list the manifold activities which engaged the C.W.L. from its inception. Under the leadership of Mrs. Duggan, Mrs. T. J. Bennett and other selfless women, the program soon included the religious, social, educational and charitable interests of the Church. Rosary Hall was turned over to the Sisters of Charity and subsidized. Immigration work, employment and lodging for women and girls, solicitude for delinquent girls, Church extension work, St. Martha's Guild for domestics, the Children's Shelter, volunteers to impart Catechetical instruction, Girl Guide work, hospital visitation, financial assistance to many projects, national as well as local—these were some of the fields of action which the C.W.L. opened to Catholic women of the archdiocese.

The Regina C.W.L. was host twice to the National Convention of the organization, in 1936 and in 1952. In 1941 the Regina Diocesan Council set up the Regina Central Council of the C.W.L. for the city. Since 1953, this is known by the title "Civic Action Committee". Over the years, this Central Council, approved and supported by Archbishop Monahan, Msgr. Janssen, and Rev. J. C. Keohan, its principal promoter,

has rendered laudable service to Catholic womanhood in the city and won the respect of all kindred secular organizations.

In 1947 a Provincial Council of the C.W.L. was organized. Mrs. Fred Drake, who had already rendered so many services to the National Council, was the first Saskatchewan Provincial President, and Bishop P. F. Pocock the first Provincial Director. Annual Diocesan and Provincial conventions since then keep all our parish councils (formerly called subdivisions) abreast of current problems. At present there are 76 Councils in the Archdiocese of Regina with 4,119 members.

The C.W.L. in the Archdiocese of Regina has a proud record. It has given two National Presidents to the C.W.L.: Mrs. T. H. Hay and Mrs. Fred Drake, both of whom have been honored with the Papal Medal "Pro Ecclesia at Pontifice". Mrs. Drake was also accorded the honorary degree of Doctor of Laws (LL.D.) by St. Francis Xavier University. Another National President, Miss Ann MacMaster, now of Vancouver, similarly honored by the Holy Father, was one of the founders of the Regina C.W.L. Hundreds of other women, active and devoted to all the interests of Holy Church, who have toiled so selflessly in the C.W.L. since 1919 merit an honorable mention. Though they cannot be cited by name in this short outline, by their devoted work through 40 years, they have held high the banner of Catholic womanhood in the Archdiocese of Regina.

Knights of Columbus

The Knights of Columbus deserve special mention, for their manifold services to both Church and State have been unparalleled. The first initiation was held for some 60 candidates in Regina on June 17, 1907. Regina Council, the fifth in Western Canada, was established under the direction of Brother Thomas Deegan of Winnipeg, Territorial Deputy of the Order. Reginald Rimmer, later Judge Rimmer, working with a committee of local Catholics, had made the necessary preliminary preparations and became the first Grand Knight of the new Council. He is justly revered as the father of the K of C in Saskatchewan. Two of the charter members later became State Deputies, viz., J. J. Smith of the Manitoba-Saskatchewan State, and Leo LaBelle of the Saskatchewan State.

Acting as District Deputy for Saskatchewan, J. J. Smith formed new councils at Saskatoon and Prince Albert in 1910 and at Moose Jaw on January 2, 1911. The first Grand Knight at Moose Jaw was James Cowan.

On June 3, 1911, twenty-nine Knights travelled to Winnipeg to be initiated into the 4th degree as a nucleus for the future Father Hugonard Assembly. Mr. Justice H. Y. McDonald was the first Master of this degree. He was succeeded by Mr. J. J. Smith. Finally, on June 4, 1923, fifty-five knights were initiated into the 4th degree at Regina and the Father Hugonard Assembly was established.

World War I halted the growth of the Order, but it also offered an opportunity to the Order to display its patriotic ideals. Mr. J. J. Leddy of Saskatoon, later (1918-19) State Deputy and first Supreme Director from Western Canada, served on the K of C Huts committee during the war and became a leader in reconstruction work after the war. Many Knights saw active service.

Between 1911 and 1920 five new Councils were formed in Saskatchewan, viz., Gravelbourg, Weyburn, Humboldt, Yorkton and North Battleford. In 1923 Saskatchewan became a State Council with Emmett F. Collins of Moose Jaw as State Deputy. At that time, membership in the province was 1,976 Knights. Holdfast and Willow Bunch Councils were formed this same year.

In 1929 Leo LaBelle, State Deputy, welcomed Martin H. Carmody, first Supreme Knight to visit the Saskatchewan jurisdiction, at the State Convention. Frank M. Smith was State Deputy from 1933 to 1935. He was succeeded by Thomas J. Clarke, Moose Jaw, King's Bench Court Reporter, who died a month later, and was in turn followed by A. M. MacGillvray of Saskatoon until 1937.

During the depression years the Order sustained a decrease in membership but continued its work in the interests of Church and State as best it could. During World War II the Saskatchewan Knights gave unstinted support to the K of C Canadian Army Huts. Mr. William Reid of Saskatoon, later State Deputy, was Supervisor of the Dundurn K of C Hut and also organized and opened a camp at Victoria, B.C. State Deputy T. H. Fleming unselfishly directed and coordinated K of C war work. Many members of the K of C also saw active service in the armed forces.

After the war, the Order grew rapidly. Twelve new Councils were formed in six years (1946-52) and over 2,000 new members were initiated bringing Saskatchewan's membership to 5,324 by 1952. Besides, many sub-councils were formed in areas which were too small for Councils. Since 1952 a number of new Councils have been set up, including a

Ukrainian Council in Saskatoon (the second Ukrainian Council in Canada), bringing the number of Councils in Saskatchewan to 36 and the membership to 9,097 by 1961. Of these, 13 Councils are in the Archdiocese of Regina.

Moreover, four additional 4th degree Assemblies have been organized since 1945, as follows: D'Arcy McGee Assembly at Saskatoon in 1945 under Master Frank M. Smith; Dr. J. M. Uhrich Assembly at North Battleford under Master Dr. John M. Riffel in 1955; Father William Brueck Assembly at Prince Albert in 1957; and Father St. Germain Assembly at Ponteix the following year.

Other highlights in the history of the Saskatchewan jurisdiction were: the election of Albert N. Fortier of Gravelbourg to the Supreme Board of Directors on August 16, 1950—the second Saskatchewan Knight so honored; the Visit of Supreme Secretary Joseph F. Lamb to Saskatchewan in 1950; and the visit of Supreme Knight Luke E. Hart to the Saskatchewan State Convention at Saskatoon on May 22, 1960.

Association Catholique Franco-Canadienne

Another organization which has rendered precious service to the Catholic cause in the Archdiocese of Regina is the ACFC. Established in most of the French parishes, it has ever carried high the banner of Catholic and French ideals.

With a courtesy that is at once delicate and touching, the Rev. Roger Ducharme, on behalf of the Secretariate of the ACFC, in response to the invitation of the writer of this historical sketch, has submitted the following comprehensive tribute in the name of all related French organizations in the Archdiocese:

“‘If you think, pray, talk, and act with the conviction that you are a man with a mission’, you are bound to lead a worthwhile life and leave the world better than you found it! (Fr. Keller).

“The Canadians of French extraction of Saskatchewan from the beginning believed they had a mission to fulfil in this province, if they wanted to be faithful to their ancestors, the founders of this wonderful Canada of ours, founders, pioneers, builders, Catholics ALL, with Jacques Cartier, La Vérendrye, Marguerite d'Youville and the first missionaries of Saskatchewan.

“To live up to this ideal and be “men with a mission”, at the very outset, in 1910, they founded a French Catholic weekly: “Le Patriote” still going strong.

"In 1912 they organized l'Association Catholique Franco-Canadienne." This French Catholic Association was to look after the teaching of Religion and French to all those who so desired in accordance with their conscience and the laws of the province. It was to see to it also that Religion be legally recognized as a subject in the curriculum of our Public Schools. It battled for the right to Separate Schools, for the respect of our numerous Religious Teachers in our Public schools, for the rights of parents in education, for the respect of our school Trustees, etc.

"In 1917 came along a sister association to ACFC, the French Catholic School Trustees Association. It was ever on its toes to make use of the rights and privileges granted by the School Act or the Larger School Units Act as far as the teaching of Religion and French is concerned.

"Since then, to share in the heavy task, other associations and groups have blossomed: active parochial study clubs, Summer School in Catechism and Pedagogy, Home and School Associations, regular Teachers' Seminars and School Trustees training courses, other newspapers and magazines, two classical colleges, scores of Convents and Separate Schools, two Radio Stations: CFRG (Gravelbourg) and CFNS (Saskatoon), parochial Credit Unions and a "Conseil Canadien de la Coopération", annual folklore Festivals of songs and dances, annual Oratorical Contests, etc. . . . all, of course, outspokenly Catholic.

"That is why these Christ-bearing institutions, today, in the name of 14,658 French Canadians of the Regina archdiocese, take great pride and pleasure to join in the very Catholic celebrations of the Golden Jubilee. Respectful admiration to the pioneers! Prayerful greetings to all now toiling in the Lord's vineyard! "L'ACFC" promises to continue to work 'in unity through diversity' ever FOR GOD AND COUNTRY."

EPILOGUE

La race française au Canada a bien mérité de l'Eglise. La première au pays avec Jacques Cartier qui y planta la croix, elle s'illustra dans ses dévoués missionnaires, dans son clergé, dans ses communautés religieuses, dans ses laïques éminents, dans ses institutions, dans ses conquêtes.

A peine avait-elle jeté ses racines dans l'est du Canada que ses coureurs de bois ouvraient l'ouest canadien aux missionnaires. En 1820, Rome établissait la Hiérarchie Apostolique sur les bords de la rivière Rouge, dans la personne d'un de ses enfants: Mgr Provencher. Moins d'un siècle plus tard un autre de ses enfants Mgr O. Mathieu devenait le premier évêque de Regina. Raillant les nobles efforts des vaillantes races catholiques qui avaient émigré au pays il sut jeter les fondements solides de notre beau diocèse.

La race française continuant les gestes des aïeux, nonobstant sa minorité sociale, ses luttes pour garder son identité, reste encore à l'avant poste de la foi avec ses postes de radio, ses colleges, ses contributions sans nombre au bien être social. Paisible, sereine, elle appert comme ayant toujours contribué magnaniment sa part au développement de l'Eglise et du pays avec ses nobles races soeurs.

En ce jubilé d'or ce tribut d'hommage.

ELISMERÉS ÉS HÁLA

A legelső magyar bevándorló csoport 1886-ban érkezett Saskatchewan tartományba, melynek középkéleti részén, a mai Kaposvár kolónia területén telepedett le.

Nagyobb számmal jöttek bevándorlók a jelen század első éveiben, mikor a ma is virágzó telepek létesültek; ugymint Stockholm, Cana, Otthon, Saxon Hill, Székelyföld, Máriavölgy, és Lestock vidékén Szent József és Szent Erzsébet.

Egy távoli, új és idegen világban telepedtek le, melynek nyelvét és szokásait nem ismerték, egy lakatlan vadonban, hol kemény munkával kellett új életet kezdeni s maguk és családjuk jövőjét biztosítani. Az óhazából szegénységük dacára is nagy értéket hoztak: erős hitet az isteni Gondviselésben, töretlenül hűséget a keresztény családi hagyományokhoz és határtalan készséget a munkára.

Ennek a lelkületnek nagy része volt abban, hogy főpásztoruk és papjaik vezetése alatt egyházközségeket szerveztek, templomokat építettek, megtartottak a szent hitet s minden akadály ellenére kitartottak az uttörés nehéz munkájában. Kitartásuk és áldozatkészségük gyümölcseit élvezik még ma is az ő gyermekeik és unokaik.

A reginai egyházmegye aranyjubiläumának évében a jelen könyv megörökíti a lefolyt évek küzdelmeit és eredményeit s kifejezi a katolikus Egyház hálás elismerését az első telepesek iránt, akik még köztünk élnek vagy az örökkévalóságba költöztek. Példájuk egyuttal buzdítás és bátorítás az utódoknak, hogy buzgó elődeik nyomába lépjenek s imádsággal, munkával és áldozattal szolgálják Krisztus országának, az Anyaszentegyháznak ügyét.

Áldott legyen az uttörő elődök emléke.

NACHREDE

Aus Deutschland, Russland, Österreich, Ungarn, aus Jugoslawien, der Tschechoslowakei, der Schweiz — aus so vielen fremden Heimatorten kamen sie hierher nach Westkanada.

Sie sprachen eine gemeinsame deutsche Muttersprache. Sie hatten miteinander denselben katholischen Glauben und hohe Ideale. Sonst hatten sie meistens gar nichts.

So mussten sie in einem ganz fremden Lande, ohne Kenntnis der hiesigen Landessprache oder Kultur — insofern es eine gab — von neuem Wurzel schlagen und ein neues Heim bilden für sich und ihre Nachkommenschaft.

Wie wunderbar hat Gott ihr heldenmütiges Opfer und ihren Unternehmungsgeist gesegnet! Seit mehr als 50 Jahren bemühen sich alle miteinander und mit anderssprachigen Katholiken, um eine neue Welt hier im Westen zu bauen.

Angesiedelt hatten sich diese deutschen Pioniere womöglich in Gruppen, in Kolonien. Viele aber mussten in fremder Umgebung ihr Brot verdienen. Aber trotz aller Hindernisse blieben sie ihrer deutschen und katholischen Erbschaft treu.

Diesen Pionier-Katholiken aus allen Ländern, vornehmlich unseren deutschstämmigen, zollen wir nun zu diesem Goldenen Jubiläum durch dieses Gedächtnisschreiben Lob und Huldigung im Namen der

ERZDIÖZESE REGINA

UZNANIE

Ze schyłkiem dziewiętnastego wieku obszary zachodniej Kanady, a szczególne to część która tworzy obecnie południową część Prowincji Saskatchewan otwarta została na osiedlenie. Do tych obszarów zaczęli dążyć obywatele z różnych krajów Europy szukając polepszenia swego losu materialnego. Oprócz Kanadyjczyków ze Wschodniej Kanady i Amerykanów zaczęli przybywać nowi przybysze z Wysp Brytyjskich i z kontynentu Europy.

Wśród tego napływu różnych narodów Europy we wielkiej liczbie znaleźli się i Polacy. Posiadając w sobie zamiłowanie do zemi, tak głęboko wkorzenione w polskim narodzie, osiedlali się no roli. Posiadając zarazem głębokie przywiązanie do wiary swoich praojców natychmiast w swoich osiedlach zaczęli budować Domy Boże, w których by mogli oddawać cześć Bogu, jak zwykli byli oddawać w opuszczonej przez siebie ojczyźnie. Te nowo powstałe świątynie na obszarach naszej Prowincji były nader skromne w porównaniu z bogatymi świątyniami do których przyzwyczajeni byli w swoim kraju lecz były zarówno drogie z powodu poświęcenia i ofiar poniesionych przez nich nie tylko przy budowie takowych, lecz zarazem przez dawania skromnego lecz wdzięcznego utrzymania kapłanom, którzy w duchu apostoelskim opuścili swe wygodne posady w Polsce a przybyli tu aby swym rodakom nieść pociechę świętej wiary.

Tak powstały to małe lecz liczne parafje, i misijki polskie na przestrzeniach naszej obszernej archidiecezji.

Celem tej broszurki jest podać historję, założenia i rozwoju kościoła katolickiego w południowo-wschodniej części naszej Prowincji Saskatchewan, którą część stanowi Archidiecezja Regina. Przez ten krótki opis parafji i misji tworzących naszą archidiecezję chcemy nietylko uczcić pamięć naszych pionierów i ich potomków, nowo-przybyszów po pierwszej i drugiej wojnie światowej, których pracę, poświęcenie i ofiara pochodząca z silnej i głębokiej wiary przyczyniła się do zbudowania i rozszerzenia naszej wiary, lecz zarazem aby zostawić wzór dla przyszłych pokoleń jak powinni pracować nad rozszerzaniem Królestwa Bożego na ziemi.

EPILOGUE

Before ending this historical dissertation and picture of the Archdiocese of Regina, a final word of tribute is due to many men and women who pioneered in this western land.

They came from different lands and spoke a variety of languages; they brought divers customs and cultures; they were almost all extremely poor; only very few had received more than a rudimentary education.

In the new—and freely chosen—Canadian fatherland, they were strangers. They were faced with incredible hardships and dangers both physical and spiritual. The laws and the language of the new land were alien to them.

But without exception, they were of a heroic mould—fearless, endowed with a super human courage; they were instinct with ambition, initiative and a spirit of enterprise; impregnated with a sense of devotion to duty; fired with the hope of building a happy future for themselves and their children.

And so, in isolation and destitution, with toil hardened hands, they laid the foundation of a new home and built a vigorous new nation. Tens of thousands of them shared one common heritage—their Catholic Faith. While building their material future, except for a few, they never betrayed their spiritual heritage—a treasure they cherished in common; one which sustained their courage amid all the vicissitudes of a new life.

Whatever their native background, here in the West they joined hands; they freely sacrificed what little they possessed, in order to build a Church in harmony with the cherished memories of their former homes.

The Church, as they built it in Western Canada, is truly Catholic. It embraces all, whatever their native culture may have been. The story of that Church, as it developed and grew in this Archdiocese of Regina, and as it is portrayed in these pages, is the result of their toil, their numberless and often heroic sacrifices. It paints a picture of a glorious Church—providing every service possible, whether it be spiritual, charitable, educational or social.

This volume therefore, and the picture it delineates, is a tribute to the men and women, who through decade after decade, gave their loyal obeisance to their Bishops and priests, their unstinted love and service to God, and even their munificent contributions in toil and money to the one institution which sustained them amid every form of tribulation. To these men who built the Church, we, their heirs today, are privileged to pay homage and tribute as we unite to observe this Golden Jubilee of the ARCHDIOCESE OF REGINA.

NECROLOGY

This is a list of Bishops and Priests, now deceased, who laboured in the Archdiocese from the earliest days. Because of lack of adequate information, the list may be incomplete and some dates are not given. Please be mindful of them all in your prayers.

BISHOPS:

Most Rev. O. E. Mathieu, D.D.	Oct.	26, 1929
Most Rev. P. J. Monahan, D.D.	May	6, 1947

PRELATES:

Right Rev. Arthur H. Benoit, D.P.		1950
Right Rev. Jules Bois, D.P.	June	1, 1952
Right Rev. Jean Gaire, D.P.	Jan.	4, 1925
Right Rev. Aloysius Knauff, D.P.	June	13, 1959
Right Rev. Henri Kugener, D.P.	June	26, 1949
Right Rev. A. J. Janssen, P.A.	Aug.	4, 1959
Right Rev. Charles Maillard, D.P.	Feb.	14, 1939
Right Rev. Z. M. Marois, P.A.	Feb.	1961
Right Rev. J. Reibel, D.P.	Feb.	23, 1952

PRIESTS:

Adam, Rev. Louis.		
Allan, Rev. John W.	Sept.	9, 1953
Barbier, P.S.M., Rev. F. X.	Aug.	29, 1943
Barreau, F.M.I., Rev. J.		
Beechy, Rev. A.	June	1, 1951
Bellair, Rev. Joseph.		
Berg, Rev. H.		
Bergin, Rev. John.	Sept.	2, 1951
Blanchin, O.M.I., Rev. F. X.	Oct.	15, 1956
Blickhardt, Rev. Theo. A.	Jan.	7, 1932
Bodin, F.M.I., Rev. P. V.	Jan.	2, 1934
Bona, Rev. Stanislaus.		
Bour, O.M.I., Rev. Peter.	June	22, 1950
Boyle, S.J., Rev. F. J.	Nov.	16, 1954
Boening, O.M.I., Rev. H. N.	Mar.	11, 1956
Bradley, S.J., Rev. Austin.	April	9, 1954

Bradley, S.J., Rev. George	Sept.	6, 1941
Brouillette, O.M.I., Rev. J. C.	Feb.	3, 1935
Cabanel, Rev. Eugene	May	31, 1954
Caraher, Rev. J. P.		
Carlin, S.J., Rev. J. F.	Dec.	17, 1935
Campeau, O.M.I., Rev. Joseph P.	Oct.	25, 1909
Caron, O.M.I., Joseph P.	Jan.	21, 1926
Carrière, O.M.I., Rev. J.	June	18, 1933
Casgrain, Rev. Philip	Oct.	4, 1942
Champagne, Rev. Pacifique	June	5, 1960
Cloutier, O.M.I., Rev. John	Nov.	14, 1936
Cordes, Rev. J.		
Conroy, Rev. P. F.	June	15, 1927
Czujak, O.M.I., Rev. John P.	Nov.	9, 1950
Daly, C.S.S.R., Rev. George	June	3, 1956
Daley, Rev. Michael F.	May	25, 1959
Decorby, O.M.I., Rev. Jules	Oct.	16, 1916
Delaere, C.S.S.R., Rev. Achille		
Demers, O.F.M., Rev. Celestine-Joseph	Aug.	3, 1957
De. Bresson, O. Praem., Rev. P. J.		
Dubois, Rev. Emile		
Ducharme, Rev. Louis		
Dugas, O.M.I., Rev. Alph	Dec.	23, 1918
Ehman, Rev. Joseph P.		
Emard, O.M.I., Rev. Joseph P.	July	9, 1924
Erduyhely, Rev. Melchior		
Erne, Rev. Joseph	Dec.	16, 1947
Erny, Rev. Adolph	Jan.	29, 1938
Falk, Rev. Charles	Mar.	13, 1935
Fallourd, F.M.I., Rev. B.	July	28, 1949
Faucher, Rev. Joseph Octave		
Fehrenbach, Rev. V.	April	23, 1950
Féré, S.J., Rev. F. G.	Feb.	29, 1952
Ferland, Rev. A. M.	May	7, 1959
Forner, O.M.I., Rev. Aug. P.	Dec.	22, 1947
Follonier, Rev. J. J.		
Fortier, Rev. Elzear	Sept.	29, 1940
Fortin, Rev. J. Ad.	Oct.	13, 1953
Frechette, Rev. Louis H.	Dec.	18, 1912
Fresen, Rev. J. M.		

Fuchs, O.M.I., Rev. John	Nov.	17, 1951
Funke, O.M.I., Rev. Philip	Mar.	19, 1949
Garand, Rev. Benoit	Oct.	1, 1945
Garand, Rev. Zephir		
Garon, Rev. Emmanuel		
Gamache, Rev. Dosithée		1944
Gerboud, M.S., Rev. François		
Gérard, M.S., Rev. Ippolite	April	19, 1943
Gendron, Rev. F.M.		
Gerritsma, Rev.		
Giguère, Rev. Aimé	Mar.	22, 1943
Gillies, Rev. David	April	13, 1929
Girouard, Rev. Joseph	Oct.	3, 1924
Gonneville, O.M.I., Rev. H.	April	5, 1952
Gravel, Rev. L. P.	Feb.	10, 1926
Gratton, Rev. Damian	Mar.	7, 1891
Gross, Rev. Carl Borromeo		
Hard, Rev. Theophil		
Hermandung, O.M.I., Rev. Louis	Sept.	27, 1939
Hermes, O.M.I., Rev. Hubert P.	Oct.	2, 1946
Hess, O.M.I., Rev. Edward P.	April	12, 1953
Hilland, O.M.I., Rev. Paul	Feb.	4, 1954
Hugonard, O.M.I., Rev. Joseph	Feb.	11, 1917
Hyland, Rev. P. V.		
Jayet, Rev. Victor Paul		
Jeanotte, O.M.I., Rev. G. P.	Dec.	9, 1951
Joerissen, O.M.I., Rev. Theo. P.	Feb.	6, 1952
Joly, Rev. Flavien	Feb.	14, 1951
Junker, Rev. Christian	Oct.	1956
Kalmes, O.M.I., Rev. M. P.	Nov.	2, 1939
Kasper, O.M.I., Rev. Michael	Oct.	8, 1948
Kempfert, Rev. M. L.	June	1944
Kim, O.M.I., Rev. Aug. P.	April	27, 1935
Kierdorf, O.M.I., Rev. Aug.	Aug.	27, 1931
Kulawy, O.M.I., Rev. Fr. P.	Sept.	1941
Krist, O.M.I., Rev. Theo. P.	Oct.	4, 1939
Kuonen, M.S., Rev. Oscar	April	14, 1916
Kwakman, Rev. E.	Nov.	23, 1953
Lalonde, Rev. C. W.	May	27, 1940
Landreville, Rev. M. L.		

Laufer, O.M.I., Rev. Joseph	July	4, 1934
LeCoq, O.M.I., Rev. P.	Aug.	11, 1926
LeSage, P.S.M., Rev. G.	Dec.	17, 1960
Lemieux, Rev. Alphonse	Sept.	22, 1925
Leuret, Rev. Albert		1898
Leonard, S.J., Rev. Michael A.	June	27, 1958
Libert, F.M.I., Rev. J.	Nov.	8, 1918
Lincks, M.S., Rev. T.	Oct.	15, 1939
Lukas, Rev. Joseph	June	9, 1944
Lutz, O.M.I., Rev. Francis	Aug.	1, 1944
Luyten, Rev. Joseph		
McEachern, Rev. Roy G.	Oct.	30, 1956
McGolrick, Rev. Anthony	July	21, 1945
McNeill, S.J., Rev. Michael	Oct.	2, 1958
Mackesy, Rev. E.	Jan.	21, 1941
Magnan, O.M.I., Rev. Prisque	May	5, 1952
Malone, S.J., Rev. Thomas G.	Aug.	28, 1961
Martin, Rev. Lucien	July	12, 1938
Margos, Rev. Roch	July	1948
Menard, Rev. J. A.	Jan.	19, 1946
Metzger, Rev. Henri	July	15, 1949
Michel, M.S., Rev. E.		
Milnar, Rev. Aloysius		
Miller, Rev. Eugene	Oct.	26, 1929
Mollard, M.S., Rev. Ant.		
Morard, M.S., Rev. Jules		
Morrisette, Rev. J. A.	May	3, 1951
Mullins, C.SS.R., Rev. F.	April	28, 1932
Nadeau, Rev. Louis		
Nelz, O.M.I., Rev. E.	Sept.	11, 1948
O'Neill, Rev. J. J.		
Ogle, Rev. F. J.	Feb.	5, 1935
Ostrowski, Rev. Louis	May	16, 1958
Pacaud, Rev. J. Ed.		
Palm, O.M.I., Rev. Francis P.	Jan.	2, 1929
Pander, Rev. Francis	Nov.	17, 1957
Page, O.M.I., Rev. Agapite	May	29, 1929
Pannetier, Rev. H. P.	Jan.	25, 1944
Passaplan, Rev. C. J.	Oct.	26, 1929
Paquette, Rev. Napoleon	Jan.	23, 1940
Péalapra, O.M.I., Rev. Louis	Feb.	21, 1944

Peran, O.M.I., Rev. Herve.....	Oct.	24, 1941
Perrault, O.M.I., Rev. Simon.....	Jan.	4, 1949
Phelan, Rev. Andrew J.....	Sept.	5, 1961
Pirot, Rev. Jules.....	Sept.	19, 1955
Plattier, M.S., Rev. Y.....		
Plischke, O.M.I., Rev. F. J.....	May	6, 1961
Poirier, Rev. Antoine.....	Nov.	13, 1950
Poirier, Rev. Charles.....	Oct.	31, 1952
Poirier, Rev. Napoleon.....	Nov.	21, 1946
Poulin, Rev. Napoleon.....	April	27, 1900
Poulet, O.M.I., Rev. J. Antoine.....	May	6, 1946
Proth, Rev. Erasmus.....		
Prudhomme, Rev. R.....	June	6, 1913
Rankin, Rev. Ronald.....	Feb.	1946
Rapp, O.M.I., Rev. F. X.....	Mar.	9, 1954
Reindl, Rev. Joseph.....	Sept.	4, 1951
Riedinger, O.M.I., Rev. J.....	Jan.	28, 1951
Royer, Rev. Albert.....	Sept.	22, 1922
Roy, Rev. J. A.....		
St. Germain, O.M.I., Rev. P.....	June	4, 1917
Salamon, O.M.I., Rev. G. C.....	May	8, 1957
Sauner, Rev. Charles.....	June	25, 1945
Schaller, O.M.I., Rev. A. P.....	Dec.	31, 1951
Schaefer, Rev. Raphael.....	Aug.	1, 1938
Schelbert, Rev. John Joseph.....	July	6, 1924
Schimnowski, O.M.I., Rev. A. J.....	Aug.	7, 1958
Schoenwasser, O.M.I., Rev. J. P.....	Jan.	27, 1951
Schlosser, Rev. Lawrence.....	July	2, 1955
Schorr, Rev. Peter.....	Feb.	6, 1952
Schulte, O.M.I., Rev. Joseph.....	July	15, 1948
Seltman, O.M.I., Rev. Julius.....	Nov.	15, 1939
Socquet, M.S., Rev. C. F.....		
Sorrell, M.S., Rev. Louis.....		
Soos, Rev. S.....	Feb.	11, 1947
Suffa, O.M.I., Rev. Augustine.....	Oct.	13, 1918
Sullivan, Rev. Neil.....		1950
Szczypta, Rev. John.....	Mar.	2, 1921
Thibault, Rev. D.....		
Trapeau, M.S., Rev. J. M.....		
Trainor, Rev. Thomas.....	Feb.	22, 1946

Van de Velde, Rev. R.....	1942
Van Heertum, O. Praem., Rev. A.....	
Van Gestern, O.M.I., Rev. J. B. P.....	July 30, 1910
Vernaz, Rev. Jules.....	
Vorst, Rev. J. P. G.	Sept. 30, 1955
Warnke, O.M.I., Rev. Joseph.....	May 2, 1956
Walsh, Rev. Joseph.....	April 22, 1952
Weselak, M.S., Rev. William.....	Feb. 20, 1938
Wilhelm, Rev. Jacob	Sept. 25, 1941
Wojnowski, Rev. J. T.....	Oct. 15, 1941
Woodcutter, Rev. Francis.....	1945
Workman, O.F.M., Rev. Hyacinth.....	Jan. 28, 1951
Zerbach, Rev. J. E.....	1935
Zimmerman, Rev. Andreas.....	Mar. 13, 1960

REQUIESCANT IN PACE

Shelbert = founder of
 Sedley - 1924.
 1911 to 1923.

DIRECTORY STATISTICS

for the

Metropolitan Province of Regina for the year 1960

	Regina	P. Albert	Gravelbourg	Saskatoon	Muenster	Greek Catholic	TOTAL
Bishop or Abbot	1	1	1	1	1	1	6
Priests:							
Diocesan	108	55	43	32	0	32	270
Religious	85	67	30	51	39	13	285
Total	193	122	73	83	39	45	555
Seminarians	18	12	2	15	9	....	56
Brothers	11	25	5	0	14	8	63
Sisters	486	371	236	307	171	34	1605

INSTITUTIONS:

Convents and Sisters' residences..	50	37	21	32	15	5	160
Parishes	101	55	35	44	14	25	274
Missions:							
With Church	116	85	29	40	18	177	465
Without Church	26	11	16	3	....	....	56
Seminary and Scholasticate	2	1	0	1	0	0	4
Colleges	4	2	1	1	1	1	10
Indian Schools..	4	2	0	0	0	0	6
Hospitals	10	5	4	3	2	0	24
Retreat House..	0	0	0	1	0	0	1
Nurses' Schools	2	1	0	1	1	0	5
Novitiates	2	1	3	3	2	0	11
Homes for Aged	4	1	0	1	0	1	7
Orphanages	0	1	0	0	0	1	2

SCHOOLS:

Boys' Boarding	4	1	2	1	1	1	10
Girls' Boarding	10	13	5	5	1	2	36
Day School with Sisters..	29	....	....	28	12	1	70
High Schools for Boys and/or Girls..	8	21	17	1	....	5	52

(Continued next page)

DIRECTORY STATISTICS (Continued)

POPULATION:

Saskatchewan Total:

1951 Census	831,728	1956 Census	880,665
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Sask. Catholics:

LATIN: 1951 Census ..	199,424	1956 Census	not available
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Greek: 1951 Census ..	37,205
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TOTAL: 1951 Census ..	236,629 (28.5%)
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Catholic Growth: 1911 Census	90,092 Catholics (18.3%)
1921 Census	147,342 Catholics (19.4%)
1931 Census	233,979 Catholics (25.3%)
1941 Census	243,734 Catholics (27.2%)
1951 Census	236,629 Catholics (28.5%)

Note: 1) Above figures are based on reports to *Le Canada Ecclesiastique* (1960) and the *Catholic Year Book* (1961), and the Dominion Government Census, where no other statistics are available. Hence, this TABLE gives an approximate picture of the Catholic Church in Saskatchewan in 1960.

2) To give a complete synoptic picture of the Catholic Church in Saskatchewan, the statistics for the Ukrainian Exarchate of Saskatchewan were also listed.

Price — \$2.00